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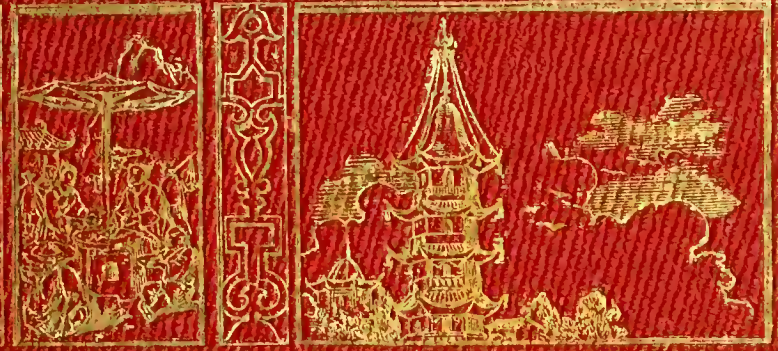
CHINESE EMPIRE



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Temple of Confucius at the Capital of Honduras, Tokio

Scene from the Mahabharata, the war and Yama

Entered ... for the ... by ...

enacting ko-tows with the utmost diligence, as if he had only then begun. After some delay, they ventured to approach, and signify that he had been perhaps longer engaged in worship than was beneficial, or probably intentional; but in vain—for the spell had bound him, and from that day to that day twelvemonth, Ouan-tche never ceased making ko-tows in the hall of ancestors at the bridge of Yuk-shan. Satisfied of his sin, on being released from enchantment, he acknowledged his fault, and immediately setting to work, built the long line of store-houses on the south bank of the river, which from that period has served as an entrepôt for all goods *in transitu*.

SILK FARMS AT HOO-CHOW.

Behold that land so bright and fair:
Whate'er the eye delighteth in is there:
Whate'er the teaming earth, the genial heav'n,
Can give to man, to them is largely given.

The planting, rearing, and care of the mulberry-tree, the culture of the silk-worm, reeling off the product of the chrysalides, dyeing and winding it, in subsequent stages, besides other operations connected with the manufacture of the great staple of China, have been both illustrated and described in other parts of this work. The accompanying view represents the buildings of a wealthy silk-farmer, situate on a tributary to the imperial canal, in the immediate vicinity of Hoo-chow-foo. This agreeable town is the capital of a department, in the fertile province of Che-keang, and the locality is termed by Chinese geographers, "The Silk-Worm District." From the productive, character of the soil, salubrious climate, and ample natural irrigation, the vicinity of Hoo-chow has been long amongst the most favoured places in Che-keang; and, the surpassing beauty of the scenery on the shores of Lake Tai, has drawn hither many wealthy residents. Historians make the first foundations of Hoo-chow co-eval with the Chun-tsew, or spring and autumn of the Chinese historical æra; and they write also, that it was then named Koo-ching, and, under the epoch of the three kingdoms, Woo-hing. The antiquity of this flourishing city, however, is indisputable, as indeed the density of its population, high state of cultivation all around, and unbounded riches of the inhabitants, already sufficiently testify.

Seated at the bridge that spans the afflux of the rivulet with the canal, is the well-known farm of Lou, a family settled here for ages, and the events of whose past years have furnished materials for dramas and novels that are highly popular. The buildings are rather comfortable than costly, affording accommodation to the venerable head of the house, with his sons and daughters-in-law, and grand-children. In some instances, (unhappily rare ones,) favourite daughters are permitted to bring their husbands to the paternal roof, reversing thereby the national custom of

marriage. The raw silk, in hanks, is brought from the reeling sheds, to stores adjoiuing the homestead, and, when a sufficient accumulation is made, placed in broad flat-bottomed boats with bamboo canopies, and transported to the canal; once on that highway of commerce, its destiny, although in one respect fixed, is in another uncertain, for, it may be bought by a salesman as a simple speculation, it may be transferred to a home-manufacturer, or forwarded to the markets of Hang-tchou and Chusan. Lou is indifferent as to the object for which it is purchased, or the direction it may take; his life, a mere exhibition of selfishness, being devoted to the acquisition of wealth, for the sole purpose of surrounding his rural palace with all the luxuries that it can purchase.

It is from this district the silk is obtained for the robes and garments of the impeperial family: the richest mandarins often bespeak the crops of a season from the same locality; and, foreign merchants profess themselves able to distinguish the silk of Hoochow-foo from that produced in other parts of China.

A CHINESE CEMETERY.

The sunlight gilds the walls
Of kingly sepulchres enwrought with brass,
And the long shadow of the cypress falls
Athwart the common grass. MARY HOWITT.

It was the custom of the East, and in its earliest ages, to detach every profane object, or relic, or even sentiment, with the utmost scrupulousness from the sacred shrines of their gods. This practice will be found to have prevailed invariably amongst the ancients—those that observed the law, and those that neither observed nor knew it. Mount Nebo witnessed the last moments of Moses' mission upon earth. Where was Aaron laid at rest? Abraham was entombed in the cave of Machpelah; even the holy sepulchre of our Lord was appointed in a garden: nor do idolaters of all classes appear to have been less attentive to this regulation. Whatever may have been the root, origin, or source of the practice, in all Eastern countries cemeteries are detached from places of worship. The Chinese extend the regulation still further, for they strictly prohibit interment within the walls, or suburbs, of any town or city; properly concluding, that the resting-places of the dead should be at a suitable distance from the dwellings of the living. And this example is now beginning to be followed: Parisians have their celebrated *Pere la Chaise;* Londoners, their joint-stock cemeteries; and in some instances, ancient tombs have been removed from the choir-wall, to which they seemed to have a prescriptive right, and consigned to spots less holy.—Custom, long use of privilege, tacit admission of an indulgence for a lapse of years, produced in the minds of European Christian communities so strong a prejudice in favour of interment, not only in churchyards, but within the sacred temple-walls, that all attempts to induce its abandonment have proved abortive, until recent years. The Grand Duke of Tuscany was the first European who endeavoured to establish a public cemetery, at a convenient

distance from his city of Florence; but the attempt to remove the coffins from the vaults of the different churches, produced an insurrection amongst his subjects.

Chinese pagodas, Mohammedan minarets, and Irish pillar-towers, are independent structures, removed some little distance from the temple, or mosque, or basilic, because their immediate uses were not sacred. In later ages, the tower was placed on the basilic, and became the pedestal of the tapering spire. Cities of the dead, therefore, are in China separated from those of the living, but furnished with buildings and structures, and designs if possible more various and fantastic. A barren district, especially if the site be open and agreeable, is chosen for the demesne of the dead; and here the graves of the poor are seen in countless assemblages, resembling the barrows so frequently observed in Asia Minor, as well as in many parts of Europe. The rich, however, assert their prerogative of distinction even in the grave, by the eccentricity and pomp of their vast mausoleums. Buildings of stone, or brick, often two or more stories in height, distinguish the mandarin's last earthly tenement. The designs are circular, polygonal, or some other regular mathematical figure, and frequently a mural defence of considerable strength effectually prevents intrusion. The crescent is a favourite shape for an enclosure, and midway between its horns is placed a pillar, or obelisk, or urn, or other sepulchral erection. Paths deeply worn between the many monuments attest the strength of filial piety, the grief of a widowed heart, the immitigable character of maternal sorrow; and along these evidences of a broken spirit may hourly be seen the mourning train, passing to perform the last sad rites of sepulture, or to pour forth unavailing sorrow over a spot that just witnessed a similar scene. When the soil permits, trees of a drooping kind are generally planted amongst the tombs. The weeping-willow, and lignum-vitæ with its pensile branches, are the usual accompaniments of these sad localities, besides the cypress, always beautifully sombre.

It is customary in China to have coffins prepared for the occupancy of particular tenants, from their youth upwards. The Emperor provides his coffin on the day he ascends the throne. Contributions are given to the friends of the poor, to provide handsome coffins; and the humblest classes desire nothing more than that their remains shall be laid in "the eternal mansion," in a coffin of cedar, or other odoriferous wood. This point being happily accomplished, the soothsayers are still to be consulted as to the most lovely and suitable spot "in the ten-thousand-years' felicitous ground;" and it is from the delay which this functionary makes, while pretending to learn the will of the gods, that the unseemly exhibition occurs, of coffins lying exposed upon the pathway, upon the greensward, or beneath the shelter of a tree. It sometimes happens that the priests are unable to ascertain by the Sticks of Fate, or otherwise, where precisely the remains should be interred: should the delay be so protracted, that decay actually takes place, then the patient relatives, placing the body on a pile, submit it to combustion; after which they carefully collect the ashes, and deposit them in a funeral urn.

A DEVOTEE CONSULTING THE STICKS OF FATE.

What fates impose, that men must needs abide:
It boots not to resist both wind and tide.

SHAKSPEARE.

WITH less diversity of appliances, less delusive pretexts, than the Greeks and Romans, the Chinese practise upon the credulity of their countrymen, and, by artifices the most contemptible, feed their fondness for fatalism. In every species of situation, public or private, where the three ways meet in any city, town, village, on the summits of the highest mountains, in the recesses of the deepest vales, in the most unfrequented solitudes, in the lonely shelter of almost impenetrable forests, in situations as opposite as the passions of one human heart to those of another, temples of fortune or fate are erected, the doors of which stand open for ever, inviting the children of chance to enter, and seek their destiny. Here an altar is raised to this most capricious and purblind goddess, on which vases are arranged, containing flattened pieces of wood resembling the leaves of a Chinese MS. book, or the spatula of a chemist. On these, which are called the Sticks of Fate, certain words are inscribed, having a mysterious connection with each other, and with the contents of a sibylline library, kept in the temple for reference and consultation.

In those deep solitudes, where the paucity of visiters would render the subsistence of a priest upon their bounty precarious, the temple is untenanted; the Sticks stand in their urn, protected by superstition only; and the book of fate, like the ladles to our wayside fountains, is enchained to the pillars of the altar. In great thoroughfares there is always an attendant bonze, a large supply of books of reference, and hideous figures, allegorical of the darkness that interrupts our view into futurity. Occasions of applying to the Sticks of Fate, are sometimes of moment; such as undertaking a journey, building a house, purchasing a new wife, or burying a deceased relation. The devotee, having paid the bonze in advance, takes up the vase, and continues to shake it with becoming timidity until a pair of Sticks falls out. The priest then examines the inscriptions, and, comparing them with the pages, or paragraphs, or number, in the prophetic volume, declares whether the applicant is likely to succeed in his undertaking. Indefatigable in all the imposts of worldly industry, the Chinaman is reluctant to obey even that very deity whose aid he solicits; and, should a first or a second throw fail to afford that entire satisfaction which he anticipated, he perseveres until conquered fortune yields the victory. The purity of his gratitude is now displayed by the clear flame of a pile which he immediately kindles, throwing into it pieces of paper, covered with tinfoil; and it is in these ceremonies that the greatest portion of the tinfoil imported into China from Europe is consumed.

The German mode of ascertaining the will of fate was almost identical with that now practised by the Chinese, and their custom of divining by lots is conducted with a

degree of superstition not exceeded by any other nation. The branch of a fruit-tree is cut into small pieces, which, being all distinctly marked, are thrown at random on a white garment. If a question of public interest be depending, the priest of the temple performs the ceremony; if it be nothing offered to the gods, he holds up three times each segment of the twig, and as he marks nine in succession, interprets the decrees of fate.* The peasantry of England sometimes consult lots also, but never with a serious confidence in their guidance. "I remember seeing a company of gleaners, who, being at a loss whither to bend their steps, took a walking-stick, and set it as near the perpendicular as their skill would allow them, and pursued the direction in which the oracle fell."† The Jews were upbraided for a practice not very unlike this—"My people ask counsel at their stocks, and their staff declareth unto them."‡

Oracles were consulted by the Greeks and Romans, and soothsayers, augurs, and attendant priests were attached to Apollo's temples, in several remarkable places of antiquity. To oracular consultation succeeded a belief in the sincerity of the magic art, and many of the most powerful monarchs upon earth disgraced the regal purple, and dishonoured the name of sovereign, by indulging in a practice at once so wicked and unwise. Nero, Heliogabalus, Maxentius, and Julian the Apostate, were all patrons of witchcraft, and believers in the art of divination. Nor does this morbid taste appear to have subsided amongst the rulers of the people who flourished in the middle ages of European history, for we there read of King Eric, who by means of his magic cap could raise and allay tempests, remove himself or others from place to place insensibly, and cause misfortune to his enemies or rivals. In Lapland there once lived a witch, Agaberta, who could transform herself publicly into various shapes, and foretell the fortunes of all who approached her. Simon Magus, Apollonius Tyaneas, Pasetes, Jamblicus, were all famous in the history of witchcraft, and are said to have had power to build castles in the air, represent armies in marching order or in battle-array, command wealth, feed thousands, protect themselves from persecution, reveal secrets, tell what events were going forward in distant countries, and make the dead suddenly reappear on earth. The means by which they gave a character of reality to their performances were secret, consisting of spells, philters, amulets, charms, images, stamped coins, reference to constellations, knots, barbarous sentences, metoposcopy, and chiromancy. By such a variety of instruments, they were enabled to construct the most complicated engines for delusion, imposition, and crime. And so deceptive, so attractive, have some of these proved amongst the timid and superstitious, that the very existence of the race of gipsies is attributable to the practice of a single one amongst them—palmistry.

* Tacitus de Moribus Germanorum. † Tradescant Lay. ‡ Hosea iv. 12.

GREAT TEMPLE AT HONAN.

"But O, how vile an idol proves this god!" . . . TWELFTH NIGHT.

THIS is the most famous temple of Buddhism in southern China, and, as its follies and idolatries have been witnessed by many Europeans, the authenticity of the illustration, notwithstanding its extravagant character, will encounter less disbelief. In a vast edifice of wood, and paint, and paper, decorated with countless figures, emblematical of some good or evil passion of the heart; hung with pictures, miserably executed, yet sufficiently intelligible, representing the trial, and condemnation, and punishments of sinners in the lower world, while no effort is made to express the pleasures of Paradise,—adorned also with gaudy ribbons, splendid china jars, and various inexplicable ornaments—the three great idols of Honan are enthroned. A dais is placed beneath a minor temple or portico, supported by wooden pillars, painted red, and richly gilded; allegorical images of the past, present, and future, upwards of ten feet in height, are seated within it, and shining in golden majesty; they strike simply by magnitude, for there is nothing commanding, interesting, or terrifying in their aspect. Heen-tsae-foh, (the present,) occupies the centre; Kwo-kue-foh, (the past,) is on his right; and We-lae-foh, (the future,) on his left. These constitute the Triad, or three precious Buddhas, an ancient object of adoration amongst the Chinese. Before each colossus stands an altar loaded with offerings, and furnished with cups, jars, vases, and vessels for holding joss-sticks, and incense, and flowers, and perfume. Tinfoil is employed in profusion; pastiles are continually emitting fragrance; and the flame of an ever-burning lamp represents the inextinguishable nature of Buddhas' rule over mankind. A tablet above the idols' throne is inscribed with Chinese characters that may be interpreted, "The great, powerful, and precious palace."

The most remarkable features, both of Honan temple and the creed to which it is devoted, being amply detailed in other parts of this work, it will be sufficient to add in this place those reflections only which present themselves with peculiar obviousness. Similarity between the ceremonies of the early Christian church of Europe, and the Buddhist temples of China, is so remarkable, that none can be so hardy as to deny it; and the parallels that may be instituted between the precepts of Christianity and those of Buddhism, afford encouragement to missionary enterprise. In the moral works of Confucius (Isaiah), there is a passage, plainly declaring, that an individual was to arise in the West, uniting in his person the offices of king, priest, and prophet, (Christ,); that he should be attended by a female, whom the Chinese call "the mother of heaven," (the Virgin Mary); that at the age of twelve years he should withdraw from public life, but return again afterwards, and preach the metempsychosis, (the Resurrection from the dead); that having founded his religion he was to be transformed, (the Ascension,) into the god Fo, *one* person but *three* forms, (the Trinity); and this is the Triad, now represented by the three golden Buddhas. It would not be difficult to pursue the analogy further.

THE EMPEROR TAOU-KWANG REVIEWING HIS GUARDS,

PALACE OF PEKING.

> The groves of polish'd spears, the targets bound
> With circling gold, the shining helms around
> Against the sun with full reflection play,
> Rival his light, and shed a second day.
>
> THE HENRIADE.

POLITICAL feeling, unavoidable discontent amongst a certain portion of the governed, and a growing desire for extended freedom, combine in exposing the imperial throne to daily danger. A Tartar corps, like the Swiss guard of Paris in times gone by, forms the chiefest protection against treachery or surprise; and these military men are treated with a marked distinction by their royal master. Although their fidelity has never been impeached, and the rays of imperial favour shine brightly on them, the least abuse of power on their part would endanger their existence. Of this fact, the fate of the Janissaries at Constantinople, and of the Mamelukes at Cairo, presents an appalling argument, derived from the analogy of despotic governments.

In the court of the Three Halls, in the palace at Peking, an annual review of the Tartar guards is held, by the emperor in person, as the new year opens. Along the embattled terrace in front of the extended colonnades, the great officers of the palace are ranged; while Taou-kwang, seated on the throne, and surrounded by his ministers, looks complacently down upon the brave defenders of the yellow standard.

These Tartar lifeguards might possibly display the most courageous bearing, if called to defend their monarch's crown; but, their mode of life, and imperfect discipline, do not afford much favourable promise. Although it is a practice of the Ping-poo, a military tribunal, to institute comparisons between their great officers, and the most ferocious kinds of animals; recommending that they should be "tigers in their fierce deportment;" although they deck their troops with skins of the lion and the tiger, and paint their shields with the most hideous devices; yet is their uniform but a mere meretricious costume, and their discipline a most entire mockery of the military art.

The full uniform of a Tartar officer on a field-day, or occasion of review, is complicated and costly, but not compact. A polished helmet, resembling an inverted cone, and ending in a crest about eight inches above the head, is adorned with gold and with coloured hair; a robe of blue or purple silk, and studded with gilt buttons, envelopes the person, and descends to the boots, which are of black satin; while the handles of their swords and horns of their bows, and stocks of their match-locks glitter with precious gems. The dress of the privates is less gorgeous, but equally fantastic; their robes are of stuff striped in imitation of tiger-skin, their cap or helmet lofty, and shaped as a tiger's head; and, on their round

shields of bamboo cane are raised devices, either a dragon's figure, or a tiger's head. No duty, however, seems to be imposed on the imperial guard, beyond the watchful care of their august master; they are permitted to pursue commercial avocations, relieving each other in their duty at the palace; but they reside always within the Tartar city, which is distinct, and separated by a lofty wall from the Chinese section of Peking. The ceremony of a review within the Imperial palace is necessarily imposing; the costume, if not suited to European taste, is still rich and brilliant; the banners are always numerous and of the most gaudy colours, while palanquins, lanterns, dragons, and other devices, carried by the standard-bearers, confer a character of sumptuousness, in which the Chinese falsely imagine that true nobility consists. None but the imperial band is allowed to perform: it includes kettle-drums and gongs of large diameter, wind instruments shaped like dragons, serpents, and fish, besides an unlimited number of clarionets and lutes.

PAVILION AND GARDENS OF A MANDARIN,

NEAR PEKING.

"In marble-paved pavilion, where a spring
Of living water from the centre rose,
Whose bubbling did a genial freshness fling,
And soft voluptuous couches breathed repose,
They sat."

BYRON.

THE original of this beautiful specimen of gracefulness and fancy in domestic architecture, is the residence of one of the family of Elepoo, a relative of the Imperial race. It is a concentration of all the imaginative efforts of Chinese artists. The foreground represents a spacious veranda in that section of the villa appropriated to the ladies of the family, looking over a spacious piece of water, introduced amidst the buildings, not only for its beauty, but its refreshing character. Around are esplanades enclosed by structures raised on wooden pillars, and faced with lattice-work. The double-roof, an ornament dictated by the imperfect principles of national art, is very happily illustrated in the pavilion of ceremony, or reception, on the right; and the distance is filled up with a handsome, spacious, yet ill-constructed bridge, above which a lofty pagoda towers. It has been before observed, that the fantastic roof, so extensively adopted in China, is borrowed from the bell of the lotus-flower inverted; their doors and windows appear also to be formed after patterns presented by nature. As the lotus is an object of religious veneration, it is not surprising that they have introduced its likeness in those structures, with which human happiness is so closely associated; and the advantages which the mulberry leaf have, during all recorded time, conferred upon the nation, is sufficient reason for the introduction of its form also in architectural ornaments, and even in the doorways and casements of the noblest mansions. Many decorations, such as large china jars, sumptuous lanterns, and gilded images, are copied from the embellishments and furniture of Buddhist temples; yet the founders of that foolish faith have literally invented nothing new, they merely plagiarized and misapplied what they read "in trees and stones." 'Tis scarcely forty years since the favourite ornament of all Chinese balustrades and lattices, was introduced into England, under the strange but memorable name of the "Trafalgar pattern;" yet is it seen in the oldest houses, and employed in the most antique cabinet work by its inventors. By the ingenious contortions of this popular ornament some of the flower-stands in the veranda of Elepoo's villa are formed, others being supported by imitations of twisted branches.

From the pavilion of ceremony, on the right, a flight of many steps descends to a doorway of fanciful formation: through this, communication is preserved with the private apartments of the family; but the sterner sex, relatives excepted, seldom pass the boundary. The sleeping-rooms, and all other necessary appendages to the house

of a mandarin, are situated on the left of the balcony, and are approached by a leaf-shaped doorway, more grotesque and unfrequent than is ever met with in the houses of the humbler classes. With them architecture is no farther cultivated than absolute necessity requires; their house-fronts being either entirely open, or only protected by trellis-work, and their windows and doors being always either square or circular.

THE CITY OF NANKING.

"There she stands
Childless and crownless, in her voiceless woe:
An empty urn within her wither'd hands,
Whose holy dust was scatter'd long ago."

BYRON.

THE poet's apostrophe to fallen Rome is so singularly applicable to the desolation prevalent at Nanking, that the traveller who shall have visited both cities, cannot refrain from instituting a comparison; for "her gates are desolate," and, "all her beauty is departed." "In the small portion," writes Mr. Davis, "which the inhabited part bears to the whole area of the ancient walls, Nanking has a strong resemblance to modern Rome; though its walls are not only much higher, but more extensive, being about twenty miles in circuit. The *unpeopled* areas of both these ancient cities are alike, in as far as they consist of hills, and remains of paved roads, and scattered cultivation, but the gigantic masses of ruin, which distinguish modern Rome, are wanting in Nanking since nothing in Chinese architecture is lasting, except the walls of their cities. As I stood at Rome, on the Cælian Mount, the resemblance of its deserted hills (setting apart the black masses of ruin) to those of Nanking, struck me at once, bounded as they are, in both instances, by an old wall."

Nanking, the capital of Kiang-nan, situated in latitude 32° 5′ north, longitude 118° 47′ east, within three miles of the Yang-tse-kiang river, and about 600 miles distant from both Peking and Canton, was formerly the metropolis of the empire, and one of the finest cities in the world. Chinese writers assert, that "if two horsemen were to set out in the morning at the same gate, and were to gallop round by a different way, they would not meet before night;" and its population, when Nanking was the Imperial residence, has been estimated, by the same authorities, at three millions. Several canals form an easy communication with the Yang-tse-kiang; and large barges, and Imperial luggage-junks, navigate them with the most perfect facility. The famous pirate, or rather patriot, Cosinga, having sailed up the river, entered the canal, and laid siege to Nanking, it was deemed advisable, on his retirement, to block up the entrance of the latter, so as to

obstruct the passage of all vessels of war. The example of the gallant conqueror of Formosa, however, was not lost upon the British; who, in the Chinese war of 1840, pursued precisely a similar policy, penetrating also to the ramparts of Nanking.

The spacious *enceinte* of the walls is of an irregular outline, and varied by plain and mountain, the latter, like the castle-hill of Edinburgh, impending over the public ways. One third, at least, of the whole area, now lies desolate; the palaces, temples, observatories, and imperial sepulchres, having all been overthrown or demolished by the Tartars. When this city was the imperial seat, and the six great tribunals were held here equally with Peking, it was called Nanking, "the Court of the South;" but, upon the removal of the royal family, and the halls of justice, to Peking, "the Court of the North," the emperor named it Kiang-ning. Pride, prejudice, and practice, however, have so successfully opposed imperial caprice, that the name of Nanking is still perseveringly retained by the Chinese. A city of the first class, Nanking is the residence of a great mandarin, (Tsong-tou,) a viceroy presiding over the two Keang provinces, to whom an appeal lies, in all important matters, from the tribunals of the East and West divisions. The fierce Tartars, whose ancestors spoiled Nanking of its splendour, and transferred the seat of empire to the Northern capital, still guard with jealousy the actions of the aboriginal people, in this, their ancient capital; and, a strong Tartar garrison, under the command of a general of their own nation, constantly occupies a sort of barrack or citadel, separated from the rest of the city by an embattled wall. The streets, in general, are narrow and inconvenient; the public buildings contemptible, with the exception of the city gates, which here, as well as in many of the principal cities, are remarkably fantastic and beautiful, and of the public monuments, erected by imperial command, to perpetuate the fame of a favourite.

When our King Charles once threatened to take the Court away from London, the citizens answered, that they should not much object, if he only left them the river Thames. The Tartar victors had but the monarch's wisdom, when they carried their emperor to Peking, leaving to the citizens of the old capital the navigable waters of the Yang-tse-kiang. Retaining their industry, which seems to have received a new impulse by the withdrawal of the vain, and idle, and dependent attachés of a regal residence, the Nanking manufacturers have brought their labours to the highest degree of excellence. The satins, plain and flowered, made here, are most esteemed at Peking, even those of Canton being postponed and sold at lower prices; the cotton cloth woven here, and bearing the name of the city, has long been admired in Europe; rice paper, and artificial flowers, formed from the pith of a leguminous plant called *Tong-tsao*, constitute also a very important part of the prevailing manufactures. At *Hoei-tcheou*, in the province of Kiang-nan, the celebrated "Indian ink," so much prized in England, is manufactured; but it is sold for exportation principally at Nanking.

In this ancient city, learning also has long been seated, and a larger proportion of doctors, and great mandarins, and distinguished scholars, is sent hence to Peking and its colleges, than from any other city in the empire. Public libraries are numerous—the trade of a bookseller particularly respected—printing better under-

stood than elsewhere in China, and the paper of Nanking is almost a miracle amongst national manufactures.

Peking is dependent upon her deserted sister, for many of the elegancies, and even some of the necessaries, of life. During the months of April and May, when fish is less abundant in the north, the Yang-tse-keang yields a most plentiful supply. These treasures of the deep being collected in great numbers, are packed in ice, put on board junks adapted to the purpose, and sent, by river and canal, to Peking, a distance of six hundred miles. When any are intended for the imperial family, relays of trackers, like our arrangements of post-horses before the introduction of railways, are in readiness; and this great distance is accomplished, by such clumsy machinery, in the amazingly short period of ten days and nights.

THE FOOCHUN HILL, IN THE PROVINCE OF CHE-KEANG.

"Now let their virtue be its own reward,
And share the blessings which themselves prepared.
See these inglorious *Cincinnati* swarm
Farmers of war—dictators of the farm."

BYRON.

ABOUT the year of our Lord twenty-five, Kwang-woo, of the Han dynasty, and prince royal of China, honoured, with his friendship and companionship, a private gentleman, of large fortune and great accomplishments, named Yen-tze-ling. Invited by the prince, to accompany him on a tour through the imperial dominions, Yen-tze left his native land, Hwy-ke, and travelled with his august friend, for several years, in search of that knowledge, wisdom, and resignation, which experience of men and manners never fails to impart. Upon the accession of the prince to his ancestral throne, the companion of his youth disappeared; and it was not without difficulty that he was at last discovered, by the emissaries of his illustrious friend, living in seclusion in the principality or government of Tse. Drawn from his inglorious obscurity, into the dazzling light of the imperial court, he was made Ta-foo, a privy councillor, prime minister, or imperial remembrancer; and no public act of confidence was performed without his approbation, or, at all events, without having been previously submitted to his consideration.

The affection which the emperor entertained for the friend of his youth was so unbounded, that they dwelt together in the palace, and even shared the same couch. It happened one night, during those uneasy slumbers to which anxious statesmen are supposed to be subjected, that the minister placed both his feet on the emperor's breast; scarcely had the dawn appeared, when a mandarin, in breathless haste, entered the saloon of rest, exclaiming that he had, on the preceding night, seen a shooting star, a

sure presage of adversity to the reigning dynasty. Upon a full explanation of the circumstance which had occurred, the mandarin expressed his entire satisfaction, and Yen-tze-ling was promoted to still higher honours, and the kingdom flourished under his wise counsels. Recognizing the prevalence of general prosperity throughout the empire, Kwang-woo congratulated his favourite upon the felicity which followed his policy, but the minister modestly answered, that the merit was due to the monarch who had the discernment to select so competent a servant.

Arrived at the summit of human ambition, the emperor's "guide, philosopher, and friend," the benefactor of his country, the dispenser of all patronage in the empire, Yen-tze-ling, like Sylla, Marlborough, Washington, or Bolivar, but still much more resembling Cincinnatus, resigned his power and pre-eminence, withdrew altogether from public life, became a tiller of the earth, and with his own hands actually guided the plough.

There is a romantic spot, amongst the Foochun hills, or place of the Foochun-héén, in the province of Che-keang, where the Tsien-tang-keang forces a way between the rocks, in its passage to the sea. The forms of the limestone cliffs, that here bend over the angry flood, are broken, irregular, and picturesque; a cascade from the mountains that tower over the plateau, on which the chief farm-buildings are erected, falls down the front of a perpendicular cliff, and its waters, recovering from their foamy character, roll onward into a spacious basin, in which the wild scenery around is often seen inverted, as in a spacious mirror. This exquisite spot is about ten miles west of Tung-leu-héén, in the district of Yen-chou. From the majestic character of its mountains, and the clear sky that always surrounded them, it was named Yen-ling-shan; but it is also called Kin-fun, the silken mantle, and Seaou-ling, the embroidered crest. In this land of the mountain and the flood, are the See-hoo, western lake; Shing-hoo, sacred lake; the Ling-yun, and Tung-yang rivers; besides many minor pools, and river-sources

This was the sequestered spot in which the Chinese Cincinnatus sought rest from the cares of a political life, and the enjoyment, in his closing years, of that *otium cum dignitate*, to which the eminent in wisdom, learning, and patriotism are entitled. His chief occupation was farming, his principal recreation fishing; and to facilitate the latter, he caused several flights of steps to be cut in the rocks, down to the margins of the fishing-pools. A summer-house, or fishing lodge, stands at the foot of the flight that leads to the farm on the summit; and a little group of figures, in the foreground, on the opposite side, illustrates the only practicable mode of travelling (by chairs suspended between poles) in a district where public roads are unknown, carriages not employed, and where footpaths constitute the sole and the solitary avenues of communication between the homes of the inhabitants.

A MANDARIN PAYING A VISIT OF CEREMONY.

"Ceremony
Was but devised at first to set a gloss
On faint deeds, hollow welcomes,
Recanting goodness, sorry ere 'tis shown,
But where there is true friendship, there needs none."

SHAKSPEARE.

In most Eastern countries, palanquins, sedans, and litters, are the principal vehicles in which the wealthy and eminent are conveyed, either on private business, or public occasions. Horses are seldom used for draught, and wheel-carriages rarely adopted where convenient roads have not been constructed, nor a love of travelling yet excited amongst the people. As the distance between the man in authority, and the subject whose duty is to obey, is so jealously observed in this ancient and populous kingdom, no opportunity is left unimproved of extending the gulf of separation. While the lower classes are degraded to the rank of irrational animals, the mandarin is never seen in the condescending situation of a pedestrian, his shortest excursions being uniformly made in his silken sedan. When the most celebrated of our ambassadors, Lord Macartney, was journeying to Zhehol, in Tartary, he was overtaken, on the royal road, by the emperor of the Celestials, in a sedan chair, resembling the mandarin's equipage in the accompanying illustration. "Various squadrons of horse, with bowmen and their quivers, preceded the emperor's approach. Soon after, a palanquin or sedan chair appeared, covered with a bright yellow cloth, and adorned with windows of plate glass. It was carried by eight bearers, while eight others walked close to them, in readiness to relieve the former. The chair was attended by a troop of horse in yellow uniforms, also by pikemen, standard and shield bearers."

Imitating this great original, the mandarins of China adopt the palanquin form of vehicle, and the circumstances accompanying their visits of ceremony, although they include many that are common to the aristocracy of Great Britain, are nevertheless extraordinary and characteristic. The chair is generally open, but furnished with curtains and tassels of silk; and a silken net-work, often interlaced with silver thread, covers the convex roof, which is surmounted by a ball or a button. The extremities of two long bamboo poles, which pass through staples in the sides of the sedan, are connected by cords, through the bend or curve of which a short piece of bamboo is passed, the ends resting on the shoulders of the chairmen, thus dividing the whole weight equally between the four carriers. For the sake both of speed and splendour, four others are always ready to succeed to the labour, when the first four shall exhibit the least symptoms of fatigue. It would appear that the number

of chairmen is limited, either by the law of the land, or by that of opinion; for the privilege of being conveyed along by eight rational animals, is conceded universally to his imperial majesty. This selfsame respect for etiquette, in England, leaves to royalty alone the distinction of being drawn by eight horses on all occasions of public ceremony, while six are deemed sufficient for the highest members of the peerage.

Before the sedan-chair a crowd of servants advance, some beating gongs, others extolling in loud tones the virtues of their master, and calling upon the worthless rabble to make way for the approaching cortège: besides whom a number of umbrella-carriers and chain-bearers, distinguished by caps of wire with a feather in the top, often attend such processions, to terrify the ignorant and enslaved spectators, who are peremptorily desired to stand and stare; and, lastly, as no public ceremony of joy or sorrow in China, is complete without the introduction of the bamboo, a posse of fellows, in the pay of the great man, also attend his progress, armed with strong pieces of the national cane, to belabour any unhappy obstructors who endeavour to obtain a peep at the petty tyrant as he passes. The cortège having arrived at its destination, the gate of some mandarin who is to be honoured by a visit, the conductor advances, and, presenting a long jointed tablet, coloured red, and illuminated richly—unless the family are in mourning, when the tablet is white and the letters blue—displaying the rank and title of his master, he mentions the purport of his coming. This placard, like the rent-roll of our country squires, obtains a degree of respect exactly proportioned to its contents. Should the title be eminent, the host comes to the gate, and even outside, to receive his visiter; should it be otherwise, more reserve, or less enthusiasm, is shown accordingly. This distinction cannot be said to be peculiar to China; it has been observed to prevail very generally, and very long, in countries that lay claim to a much higher degree of civilization.

The mode of recognition here amongst acquaintances is extremely courteous; joining their clenched hands—a plan which is often preferable to the application of the open palm—they raise them afterwards to the forehead, at the same time addressing the customary inquiry after the health of each other; and, amongst those who are considered the most refined and most perfect masters of politeness, genuflexions are not uncommon. Upon the termination of the visit, and return of the visiter to his sedan, the same ceremonies are repeated, some of them of course in an inverted order.

JUGGLERS EXHIBITING IN THE COURT OF A MANDARIN'S HOUSE.

> They say this house is full of cozenage,
> As nimble jugglers that deceive the eye,
> Drug-working sorcerers that change the mind,
> Disguised cheaters, prating mountebanks,
> And many suchlike libertines of sin."
>
> SHAKSPEARE.

It is not solely because the intellect is less cultivated, manners in high life less refined, conversational powers of a much lower order in China than in the New or Western world, that juggling and legerdemain prevail so generally; these amusements have predominated throughout Asia for thousands of years, and are protected permanently by prejudice. Our ignorance of early Chinese history, and our want of confidence in native authorities, deprive us of the knowledge of many facts, both interesting and important: no doubt, however, remains as to the very early existence of the art of conjuring amongst Orientalists generally.

In Farther Asia, the aborigines have always been represented as possessing great pliancy of limbs, as well practised in the arts of balancing, vaulting, tumbling, and in moving the body with rapidity and regularity. Fanatical penances, and religious orgies, during which the most unnatural contortions were exhibited, either from deception or actual pain, appear to have been the foundation of those juggling or gymnastic tricks which now excite so much astonishment in Europe, so much admiration in Asia. The wretched victims of a barbarous creed, that are crushed beneath the wheels of the car of Juggernaut, illustrate, by their self-immolation, the impious origin to which Oriental juggling may be traced. With more truth and certainty, however, may the sports and antics of the luxurious Romans be described. Games in which balls of various bright colours were thrown round the body without interruption—exercises in equilibrium, wherein the least false movement was instant death—were exhibited not only in imperial Rome, but in all the great provincial towns. In the baths of Agrippa, of Titus, and of Trajan, at Rome, a bear was exhibited, dressed in a long toga, who played all those curious tricks with the coloured balls, that have so much surprised Europeans, since the commencement of the present century, when performed by Hindoo jugglers.

When the banquet is finally ended in a great man's palace, the guests are conducted to an open court, surrounded by pavilions, and decorated with china vases, aromatic plants, and gorgeous lanterns. Here a company of fortune-tellers, with their sticks of fate —conjurors with cards and dice, and well skilled in sleight-of-hand—tumblers, capable of performing evolutions, displaying agility, muscular strength, and suppleness, not equalled beyond the limits of the olden world, is assembled. The display of keeping four, and

even five balls, cups, or knives, in constant gyration, has been made by Chinese and Hindoos in England; but not the performance of the same feat with two balls and three knives together. This difficult exploit was very popular in ancient Rome, where the knife-catchers were called *ventilatores*, and the ball-throwers, *pilarii*. The Chinese, however, perform a greater number and much more artful tricks than the Hindoos. It is not uncommon to see a performer balance on his forehead a little building, consisting of a number of pieces of wood, which would all fall apart, if the balance were not the most exact; and, during this feat, the actor keeps a number of rings in motion with his toes, in a manner that seems to require the greatest attention. Stringing pearls with the tongue—swallowing a sword-blade—carrying about the person, and producing them unexpectedly, large china bowls, full of water to the brim, and flower-pots with plants of two feet in height standing in them—changing the colour of powders, almost under the watchful gaze of the spectator—drawing many different kinds of wine from the same column in the dining-parlour, by piercing it with a gimlet—swallowing and disgorging miles' length of paper shreds, and tossing a brass ring, which the company are at liberty to examine minutely, into the air, where it separates into two, then four, then six rings, of equal size with the original, and, as they fall into the hand, forming them into various mathematical combinations, are amongst the variety of illusions practised by by Chinese conjurors.

The infancy of China has been longer than that of any other country hitherto known upon earth: her religion is childish, her literature childish; the amusements of her people cannot, therefore, be expected to assume a character more rational or refined, until true national worth and wisdom shall have a secure foundation sunk for them.

THE KILNS AT KING-TAN.

> " Ye men who give your strength for kings as water,
> What have they given your children in return?
> A heritage of servitude and woes,
> A blindfold bondage, where *your hire is blows*."
>
> ODE ON VENICE.

THE limestone district of King-tan, being visited not only by passengers in travelling barges, but also by trading junks, presents more frequent examples of the deplorable despotism of this great empire than most other localities. The maxim may not be an unsound one, that provides as much and as constant occupation for a multitudinous people as possible, and performs everything by manual labour or animal power, where mechanism does not present competition; but even this political theory is insufficient to justify the cruelty exercised over the tribe of trackers. Descending from the mountains, where the soil denies support to the majority of those that first drew breath amidst their

summits, a robust and hardy set of men undertake the toilsome life of trackers (tseen-foo). Half naked, and furnished with a description of gear, consisting of a breast-board, or sometimes a cushioned wooden bar, to the ends of which the ropes are attached, a number of men, regulated by the burden of the junk, is harnessed to the work of pulling against the stream. Their attitude and efforts are fully expressed in the illustration, where they appear not merely to give their muscular power, but their corporal weight, to strain the chief rope that is tied around the mast-head. When this laborious occupation is undertaken voluntarily, its followers are deserving of the compassion of the wealthy and the powerful; and those who are benefited by their efforts are bound to encourage, remunerate, and protect them. Such, however, does not appear to be the lot of the tracker. Engaged for sixteen successive hours, during which no space for refreshment is allowed, time being an object to his merciless employer, he is kept unflinchingly to his work by an overseer supplied with a long bamboo.

This humble application of human power is rendered still more humiliating from the cruelty and despotism exercised by government to obtain trackers, on any emergency. A Tartar corps is despatched to scour the country through which the imperial junks are about to pass, and press into the service all ages without distinction. It is in vain that parents plead the tender age of their offspring, or their own declining years—Tartar ears are ever closed against appeals of mercy; and father, husband, sons, are indiscriminately and violently enrolled in the service of the state. The revolting nature of the duty to those whom hard necessity has not previously compelled to adopt this peculiar mode of life, is such, that dependence cannot be placed upon many who have received the imperial summons, and desertion would be the immediate and inevitable consequence of notice. To anticipate this result, the impressed men are driven into an adjoining temple, or station-house, and there immured, sometimes for days, until the arrival of the junks, and of the trackers whom they are destined to succeed. A lictor now undertakes their management, and plies his long bamboo, emboldened by the confidence which a Tartar troop inspires. Trackers in the government-service undergo the most distressing fatigue; sometimes they have to wade through mire that comes up to their very arms, at others to swim across creeks and rivulets, and immediately after expose their naked and exhausted bodies to the painful influence of a burning sun. Resistance is met by stripes, or by the punishment of face-slapping;—obedience, by wages of one shilling a day, without any consideration of the time that will be occupied in the return of those ill-used beings to their families and homes.

The effects of this inhuman conscription, to which impressment of seamen in England bore some analogy, is often attended with the most lamentable consequences. Sudden transitions from heat to cold, and *vice versâ*, induce fevers, which, in the destitute condition of the patient, generally prove fatal; and Europeans, during the course of a few days' journey, have seen many of these victims expire from hunger, fatigue, and the inhumanity of the lictors.

Much has been said about the trackers' song, and some travellers have likened it to our sailors' "ho-heave-ho," or to our ploughman's whistle; but these are emblems of

freedom, of hearts contented and at rest, and of a willing industry; while the tracker's song is a mournful sound, that summons each brother of the trade to alleviate the burden of his neighbour by pulling in due time. There is neither harmony nor cheerfulness in the poor Chinaman's chorus of *Wo-to-hei-o*, in which the saddest letter of the alphabet predominates.

COTTON PLANTATIONS AT NING-PO.

" Arkwright taught from cotton pods to cull
And stretch in lines the vegetable wool;
With teeth of steel its fibre knots unfurled,
And with its silver tissue clothed the world." DARWIN.

THE vicinity of Ning-po is not only celebrated for its picturesque character, but as having once been the emporium of an active and flourishing foreign trade. Imperial reserve, rather than national prejudice, closed the Tahea river against commerce with barbarians; but British gallantry burst those bonds which jealousy had thrown over the intercourse of nations; and one of the conditions of the late treaty with China is, that the flag of England shall be honoured and welcomed in the waters of Ning-po.

Aroused to a sense of their local advantages, and of the knowledge to be attained from experience, foreign intercourse, acquaintance with the productions and pursuits of other countries and people, the inhabitants of this part of the rich province of Che-kiang availed themselves, at an early period, of the advantages attending the cultivation of the cotton plant. The manufacture of cotton has probably been established in India, certainly in Tartary, for upwards of three thousand years. The *gossypium* being indigenous to Hindoostan, and to Persia, the cradle of the human race, was transported thence into other parts of Asia; and the light clothing formed from it being so very suitable to the climate, cotton became as universal an article of comfort in India as linen was in Egypt. It has been conjectured that the material mentioned in Exodus, as employed in the coats of Aaron and his sons was *cotton*, not "*fine linen*," which the Hebrew word is generally rendered in the English Bible. Herodotus speaks distinctly of cotton, as one of the species of cloths in which mummies were enwrapped by the Egyptians; but we know that linen was also used for a similar purpose. Pliny supports the assertion of Herodotus, that cotton as well as linen was known to the early Egyptians. He writes that "in Upper Egypt, towards Arabia, there grows a shrub which some call *gossypium*, and others *xylon*. It is not large, but bears a fruit resembling the filbert, which contains a great deal of wool. The yarn spun from it is manufactured into stuffs, which we call cottons (*xylina*). There is nothing softer or whiter than the garments made from it, particularly those which are worn by the Egyptian priests." This accomplished naturalist relates also, that Semiramis, the Assyrian queen, was the reputed inventress of the art of weaving, and that the city of Arachne, in Babylonia, had always been celebrated by Greek and Roman writers as the place where it was first practised.

Whatever foundation ancient authors may have had for the preceding statement, there is very ample evidence of the existence of this useful invention in the earliest ages of the world; and, indeed, it has been observed that weaving was known and practised amongst many barbarous nations in various parts of the globe, whose intercourse with the East cannot be readily traced. Clavigero informs us that the Spaniards, on the conquest of Mexico, found that the art of weaving was there perfectly understood, and saw large cotton-webs as delicate and fine as those of Holland, woven with different figures and colours, representing various animals and flowers. Mungo Park, a traveller of unquestionable veracity, describes the people of Interior Africa as acquainted with the arts of spinning, weaving, and dyeing cotton.

It is supposed that the Chinese, and the analogy of other nations seems to justify the supposition, were early acquainted with the existence of the cotton plant, and with its valuable qualities; but that their prejudices, especially against the Tartar nation, caused its continued exclusion. Down to the third century before the Christian era, no mention of the gossypium occurs in Chinese writings; but, under the Han dynasty it is noticed as a rare and curious exotic; and, in the year of our Lord 502, it is recorded that the emperor Ou-ti was clothed in a robe of cotton cloth, which is minutely described by his biographer. From this period to the eleventh century, the cultivation of the cotton plant did not extend beyond the borders of the mandarins' pleasure-grounds, the beauty of its flower being its only recommendation; but, at this period the tree was introduced from the province of Si-fan in Tartary, and its cultivation for the purpose of manufacture commenced. The immutability of Chinese customs, and hatred of foreign inventions, operated long against its general introduction; but the descendants of Zingis, the conqueror of China, rejected these stupid pleas for exclusion, and the Ming, who restored the native government, followed the salutary example of the Tartar princes.

From this period to the present, cotton has been extensively cultivated, and constitutes the principal clothing of the majority. A soil rich, yet moist, is most suitable; and wherever it shall happen to be arid by nature, irrigation is found necessary. Much care and skill are requisite in the cultivation of a farm; the ground must receive three ploughings, be well manured, the seedlings dibbled in rows, the spaces between the rows hoed or dug with the spade, and the plants headed down when they reach the height of twelve inches. Decandolle has enumerated thirteen species of the gossypium, but these are only interesting to the most profound scholars in the study of botany. Merchants make but two distinctions—black-seeded and green-seeded; the former remarkable for resigning its downy produce by the simple mechanism of two rollers, revolving nearly in contact with each other, and worked by the human arm; the latter only yielding to the operation of a circular saw, turned by powerful machinery. Two kinds are known in China; the one, coarse and colourless—the other, produced chiefly in Kiang-nan, of a superior fineness, from which the celebrated stuff called *nankeen* is made. This description, the produce of which exhibits a yellowish tint, has been transplanted into other provinces, but with indifferent success, and the failure of the experiment materially injured the reputation of the original Nanking cotton. Experiment has shown, however, that the soil and climate

of the Cape of Good Hope are also suitable to the culture of the yellow-tinted cotton, but the loss of its popularity has rendered the continuance of the practice in our colony of but little importance.

Neither is the cotton plant indigenous to China, the art of weaving a native invention, nor are the modes of freeing the down from seeds, and of ultimately cleaning the wool, peculiar to China. The machine for separating the seeds, already noticed, has been in use among the Hindoos from time immemorial; and the elastic bow, for freeing the cotton from knots and foreign substances, is also of Hindoo origin, and is employed in England by hatters, in preparing the fur for being worked up into the compact mass technically denominated a *bat*.

MACAO, FROM THE FORTS OF HEANG-SHAN.

"A landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause, and crouch beneath her feet."

BYRON.

MACAO occupies a position rather of beauty than strength; for the rocky summits that surround its peninsular site also command it, and the waters that lave its winding base are navigable by vessels of considerable burden. Its political circumstances have always presented an historic anomaly. Portuguese adventurers having long wandered in the Eastern seas, made occasional descents upon the Chinese coast, and, by bribery, barter, and sometimes brutality, established a species of recognition. About the year 1537—at all events, subsequently to the death of St. Francis Xavier at Shan-shan—the Portuguese obtained permission to settle at Macao; not as an independent community, but in conjunction with the native population, and during their good behaviour, or the emperor's pleasure. For this commercial residence they probably consented, at first, to pay a large remuneration, their expectations of prosperity being proportionately high; but their illiberality, in endeavouring to secure for themselves and the Spaniards a monopoly of Chinese trade, operated so ruinously to their speculation, that the emperor is now content to receive from them the miserable ground-rent of £150 sterling, per annum.

The city stands upon a peninsula, three miles in length by one in breadth, one side of which is curved into a beautiful bay, the opposite being somewhat convex towards the sea; the ridge of this rocky eminence, as well as its sloping sides, being covered with churches, and convents, and turrets, and tall houses, such as are seen in Europe. A narrow sandy isthmus joins the peninsula to the heights of Heang-shan, which are crowned with forts, to awe the humbled settlers; and an embattled wall, after the jealous fashion of the Chinese, crosses the isthmus, and forms an entire separation between the Christians and idolaters. It is said that this barrier was first erected to check

the incursions of Romish priests, who were much addicted to the practice of stealing Chinese children, from a desire to convert them to a saving faith. The end was certainly laudable, but not the means. The rigidity with which the Portuguese are ruled, and the well-known character of the Chinese as separatists, would rather induce a belief that the charge of kidnapping was a forgery, invented as a pretext for building up this rampart. A presiding mandarin (Tso-tang) constantly resides in Macao, and gives evidence of the slight nature of Portuguese tenure there, by occasionally stopping the supply of provisions intended for the Christians—by enforcing strictly the conditions of their occupancy, such as prohibiting the erection of new houses, or repairs of old ones—and by inspecting the Portuguese forts, to see that no additional strength has been given to them, nor any increase made to the garrison of four hundred men. Without a license, (for which a stipend is expected,) none of these conditions may be violated with impunity; nor can the Portuguese accomplish such objects secretly, all handicraft employments being exercised exclusively by Chinese residents.

The Portuguese executive at Macao consists of a military governor, a judge, and a bishop, each of whom enjoys a salary of £600 per annum; a sum considerable indeed, when the insignificance of their services is remembered. The Chinese portion of the population, about thirty thousand souls, is subject to native authorities solely; the European, including Portuguese by birth, *Mesticos*—also Portuguese, but descended from Malay mothers—and foreigners of all classes, in all not more than four thousand, is under the nominal rule of the Portuguese governor. This power, however, often proves too weak to compete with the lords of the soil, who occasionally order all foreigners to withdraw upon a few hours' notice, under pain of confiscation of property and loss of liberty; thereby restricting trade—the only occupation which Christian settlers exercise here—so frequently and so much, that the temples of Macao are without worshippers, the dwellings untenanted, the harbour almost forsaken.

SCENE FROM THE SPECTACLE OF THE SUN AND MOON.

" Melancholy is the nurse of frenzy—
Therefore they thought it good you hear a play,
And frame your mind to mirth and merriment,
Which bars a thousand harms, and lengthens life."

SHAKSPEARE.

PANTOMIMES, or Motions, or Mysteries, still constitute the favourite amusements of the Celestial empire, the legitimate drama being little valued there. Players are mere buffoons, that lead a wandering life, strolling from town to town, and pitching their wooden structure, like a soldier's tent, on each convenient or inviting spot. A platform of substantial workmanship is raised about eight feet from the ground, and shaded by a curved roof sustained by a number of wooden pillars, the floor being left completely open to the view on three sides. These independent erections are raised opposite to

the respective sides of the stage, for the gentry and paying spectators, the intermediate space between those boxes and the stage, which is open to the sky, being left for the accommodation of the common people. Much regularity prevails in the arrangements of the boxes erected around, seats being placed in the front building for ladies only, and in the other for men of patrician rank. There may be seen the wealthy mandarin attended by his suite, who are generally supplied with refreshments, tobacco-pipes, &c., in embroidered pouches, of which the neighbouring spectators are courteously invited to partake.

Less order and ceremony prevail amongst the humble citizens in the uncovered pit, whither the inducement of the spectacle, and the liberality of the terms of admission, have attracted such numbers as can with difficulty be compressed into it. Two forces are in constant operation to effect this compression—the weight of the crowd without, and the bamboos of the police within, which are in unceasing operation on the heads of the most refractory members. A strong force, well armed with rattans, is generally stationed under the platform, and when the pressure from without forces the mass of living beings beyond the limits of distinct vision, and completely under the stage, the severe chastisement inflicted upon the intruders by the police causes a reaction almost sufficient to throw down the entire moving body. Muscular strength, activity, eagerness to retain the scene of action within the field of view, prevent such an accident, and convert the effect of the two contrary forces into a perpetual oscillation.

One of the most favourite mysteries presented by the strolling companies in the southern provinces, is "The Spectacle of the Sun and Moon," which a *barbarian* who witnessed has described as follows. "The first scene was intended to represent the happiness and splendour of beings who inhabit the upper regions, with the sun, and the moon, and the elements, curiously personified around them. The man who performed the sun held a round image of the sun's disk, while the female who acted the part of the moon had a crescent in her hand. The actors took care to move so as to mimic the conjunction and opposition of these heavenly bodies as they revolve round in their apparent orbits. The Thunderer wielded an axe, and leaped and dashed about in a variety of extraordinary somersets. After a few turns, the monarch, who had been so highly honoured as to find a place, through the partiality of a mountain nymph, in the abode of the happy, begins to feel that no height of good fortune can secure a mortal against the common calamities of this frail life. A wicked courtier disguises himself in a tiger's skin, and in this garb imitates the animal itself; he rushes into the retired apartments of the ladies, frightening them out of their wits, and throws the "heir-apparent" into the moat. The sisters hurry into the royal presence, and, casting themselves upon the ground, divulge the sad intelligence. This loss the bereaved monarch takes so much to heart, that he renounces the world, and deliberates about the nomination of a successor. By the influence of a crafty woman, he selects a young man who has just sense enough to know that he is a fool. The settlement of the crown is scarcely finished, when the unhappy king dies, and the blockhead is presently invested

with the "golden round." But the lout, instead of exulting in his new preferment, bemoans his lot in the most awkward strains of lamentation. He feels his incompeteney, and eries, "O dear! what shall I do!" with such piteous action, and yet withal so truly ludierous, that the spectator is at a loss to know whether he is to laugh or to weep. The courtier who had taken off the heir, and broken the father's heart, finds the new king an easy tool for prosecuting his traitorous purposes, and the state is plunged into the depths of civil discord at home, and dangerous wars abroad.'

BOUDOIR AND BEDCHAMBER OF A LADY OF RANK.

"What! woman, the treasure, the gem, the flower!
The star that is bright in the wildest hour;
The bird that comes singing to the stern breast—
Ah! should we not teach it to love its nest!"

BARRY CORNWALL.

LESS crowded with articles of furniture than the apartments of ladies of quality in England, the decorations of a bedchamber and boudoir in China are not less costly or complete—a suite of rooms being appropriated to the females of the mandarin's family, to which the husband, children, and female relations and attendants are alone admissible; these are uniformly fashioned, and fitted and furnished in a style of beauty and convenience that displays both taste and liberality. It is the custom, in which something of Chinese artifice is infused, to give a character of magnitude to the mandarin's mansion, by covering a great area with one-storied corridors, and pavilions, and galleries, and vestibules; from this weak ambition the females derive some advantage, their apartments being generally extended along a delightful pleasure-ground, or carried round an artificial lake, with all the usual accompaniments of rustic bridges and fancy rock-work. From these grounds and gardens a porch opens into a veranda, or vestibule, protected at the entrance by a silken curtain, and conducting to the boudoir and bed-rooms of the matron and her daughters.

Uniformity pervades the habits of high life amongst the Chinese, as amongst Europeans, and the arrangements and decorations of one suite will therefore sufficiently illustrate those of a class. In the vestibule are always tables or stools, or stands of fancy workmanship, either lacquered-ware or bamboo, on which jars, vases, basins, tripods, trays, are placed, each containing some sweet-smelling flower, some aromatic plant, some delightful perfume, the fragrance of which is wafted into the inner chambers by the current which follows the drawing of the curtain. A lantern, sure index of Chinese conservatism of customs, depends from every ceiling, made either from paper, from silk, or horn, and painted in colours of brightness, and after designs of a fertile fancy. The sleeping apartment is always the inmost, and the bed itself is usually

placed in a recess adapted for its reception, enclosed by curtains of silk or cotton, in the colder months and northern provinces, but protected only by a mosquito-net in the sultry season and lower latitudes.

In every civilized country, attention to the toilet is inseparable from the duties of a lady of quality, and the Chinese present a distinguished example of devotion in this respect. Glass mirrors have long been in use in China, although little progress has been made in the art of glass-making generally, the manufactures of Europe being largely imported, and every chamber is resplendent with looking-glasses, in some of which the external landscape, and the passers-by, are distinctly seen by the fair inhabitants, without the trouble of rising from their couches. These mirrors are of very thin and inferior glass, scarcely thicker than good English writing-paper, but are skilfully coated with an amalgam which renders them abundantly truthful in reflecting the features.

Every matron in the higher ranks is waited on by a number of handmaids, whose kindness and attentions contribute to enliven that portion of time which the mistress, in conformity with etiquette, must dedicate to the toilet, and pass in seclusion. Smoking is an indulgence at which female delicacy here feels no repugnance; and, while one hand is occupied holding the decorated pipe, the other is engaged in supporting a mirror of convenient size; a lady of the boudoir is sometimes busied in arranging her mistress's hair, introducing amidst the plaits and braids, either flowers, or jewels, or bright-coloured ribbons. The unmarried wear their hair in long tresses, two plaited tails depending from the back of the head; but after marriage the hair is all drawn back from the forehead, and fastened with bodkins of gold or silver on the crown, where a profusion of ornaments is customary. Amongst the luxuries of the mandarin's lady, who is never unacquainted with literature, music occupies a prominent place; and if her handmaids be not skilful in that delightful accomplishment, a female minstrel, whose sole profession consists in wandering from place to place, and beguiling, by her melody, the lingering hours of unoccupied life, is admitted to sing a favourite air, and accompany herself on the pepa, or four-stringed guitar.

In every boudoir stands a cabinet filled with cosmetics, paint-pots, fans, little shoes, hair pencils, china bottles, &c., no contrivance that ingenuity can suggest being omitted to produce that effect which constitutes in China the idea of beauty. Eye-brows, thin, dark, and arched, are considered beautiful—these, art can form; a fair skin is so great an object of admiration, that the defects of nature in this respect are sought to be subdued by various applications; and, the contrast of the rose and the lily is produced by a very liberal use of the colour of the former. It is only a tribute to truth and justice—it is only an acknowledgment due to female excellence in China, to state, that when age has blanched the blush of youth—when time has thinned and frosted o'er the jet-black locks, and the race of life is mid-way run, from that moment all vanity and ambition in dress are abandoned, and that care so anxiously bestowed upon heightening the personal charms of the mother, is transferred with a zeal as boundless to the decoration of the daughter. The matron now puts on the plainest raiment, her hair is

smoothed, and no flower, or gem, or ribbon employed to divert attention from its faded lustre—no vain effort made to conceal the approaches of old age; the respect that years command in China being then deemed a sufficient passport in society. Whatever the principle may be on which this custom is rested and resorted to—whatever system of morals or philosophy may claim the merit of the institute, the wisdom of the practice, even excluding all considerations of innate affection or laudable generosity, would accord with a holier light than has hitherto shone upon China.

THE PORCELAIN TOWER, NANKING.

"Here frugal monks their little relics show,
And some dry legend to the stranger tell."

R. W.

The primary object of these columnar towers does not appear to be distinctly understood by Europeans, nor indeed by the inhabitants of those countries in which they exist. That they are *now*, in *some* instances, dedicated to Bhuddism is fully ascertained; but, the inconvenience of their shape for the performance of religious rites, leaves room for no other conclusion than that they were simply emblematical, or commemorative. Their origin in China is very ancient, nor, in all probability, is it satisfactorily recorded; and the coincidence of their history in this respect with that of the Irish pillar-towers is peculiarly striking. Neither the origin, era, or application of these latter extraordinary edifices has yet been discovered, although the learning and discrimination of various antiquaries have been earnestly devoted to the investigation. Harris thought they were pillars of penance, such as Simon Stylites stood on for forty years; Ledwich believed them to have been merely belfries; Vallancey asserted that they were evidently fire-towers erected to Baal, or the Sun; a writer less eminent, suggests the probability of their having served as landmarks (περας γης,-πυργοι) by day, and beacons at night. Montmorency Morris thought that they were keeps, or safes, or citadels, such as the Egyptian Copts erected as sanctuaries of shelter on the approach of danger; and the discovery of a stone coffin, exactly fitted within the pedestal of the tower of Ardmore, has contributed to strengthen the cause of those who maintain that, like the pyramids and pillars of oriental countries, they are actually sepulchral. An essay on this *vexata questio* in Irish history, was presented to the Royal Irish Academy by Henry O'Brien, in which much learning is expended in endeavouring to identify the round towers of Ireland with the worship of Bhuddism; but, however the style of architecture may have been derived from the East, little reason exists for supposing that Bhuddism ever prevailed in Ireland.

Chinese scholars, by whom we are to understand those who possess an acquaintance with the written and spoken language of that country, but who are wholly ignorant of its real history, too confidently affirm that *all* pagodas are temples of Fo; whereas some are dedicated to the winds, and the elements generally; others to qualities of

the heart and the head, such as gratitude and wisdom; and others, far removed from any places of present worship, like our towers of Furness, and of Fountains, and of Glastonbury, are tottering to decay.

The history of the porcelain pagoda at Nanking is preserved by the monks of the adjoining monastery; and, if reliance can be placed upon their narration, one step in the analysis of its beauty and its origin is safely secured. Father Samedo, who resided at Nanking some time between the years 1613 and 1635, calls it "an edifice that ought to be ranked with the most famous of ancient Rome;" Le Compte, who saw it in 1687, says "it is undoubtedly the best constructed and noblest building of all the East;" and these praises have been reiterated by the English who examined it during our occupancy of Nanking in the late Chinese war.

Devoted exclusively to Bhuddist worship, it is denominated at one time, "Paou-gan-sze," the Temple of Gratitude," and at another, "Lew le paou ta," the Porcelain Pagoda. On the site of the present building, an obelisk of three stories once stood, dedicated to Yuh-Wang, the Fostering King, a title given to Bhudda in allusion to the providential care he extends over all animal and vegetable life. The emperor Ta-te (A. D. 240) repaired and adorned the obelisk, which had become much decayed, and changed its name to that of Kéén-cho; but the whole of Ta-te's erection was destroyed by an accidental fire, in the reign of Yuen-Shun. We are told that temple succeeded temple on this consecrated site, each distinguished by a name expressive of the object of its erection, until the construction of the present splendid tower, which is considered amongst the Chinese as only second in importance and miraculous character to the Great Wall of the empire. After the removal of the court from Nanking to Peking, under the Ming dynasty, the first stone of the present building was laid, at the imperial command. The work commenced at noon on the fifteenth day of the sixth month of the tenth year of the reign of Yung-Lo, (A.D. 1412,) and, as the tower was nineteen years in building, it was not completed until the first day of the eighth month of Lewen-tih's sixth year, (1431,) that is, six years after the death of Yung-lo. Raised originally as a tribute of gratitude to the empress, and a record to posterity of the high estimation in which her character and virtues were held, it still retains the name of "the Temple of Gratitude." The architect who superintended the work, and set up and framed the edifice, in conformity with a magnificent plan, was named Shelang-Hwang; and the exact cost of the whole was 2,485,484 leang, or Chinese ounces of silver, equivalent to about £750,000 of English money.

For many ages this delicate and gorgeous temple withstood the violence of time; but in the fifth year of the fifth month, and fifteenth day of the reign of Kea-King (A.D. 1800) between the hours of three and five o'clock in the afternoon, (according to the Chilo-woo-ling tablet,) "the god of thunder, displaying his power and severe majesty, and driving some strange insects before him, struck the tower, and in a moment shattered the sides of the nine-stories." The governor and lieutenant-governor of Nanking obtained the imperial permission to repair all injuries inflicted by the thunderbolts, which was executed in a masterly style in the year 1802; from which period until 1842, when

a party of English seamen, attached to the expedition, sent to China in that year, endeavoured to deface the walls, and remove the curiosities,—no injury of any kind has been inflicted on this Chinese miracle of art. The hand of the spoiler, however, was quickly arrested, and indemnification instantly made by the English authorities.

The tower or pagoda is octagonal, of nine stories, tapering as they rise, and finished with a cupola, or cap, (the inverted nelumbium,) overlaid with shining brass, which preserves its lustre untarnished. From the gilded ball surmounting the cupola, a rod of iron rises to a still greater height, and from its highest point eight chains descend, from which seventy-two bells are suspended, to the heads of eight "cloud-loving dragons." Bells are hung from the angles of every story, making, with those attached to the chains of the cupola, a total number of one hundred and fifty-two. On the outside of the nine stories, are a hundred and twenty-eight lanterns, made of thin oyster-shells, a substitute for glass in China, and the effect of their subdued light on the reflective surface of the tower is striking and delicate. Twelve lamp-bowls of porcelain (lew-le) are preserved in the great hall which occupies the ground-floor of the temple, and the quantity of oil consumed in each total illumination exceeds eighty pounds weight. These lamps are occasionally lighted at the expense of some superstitious devotee, who is taught by the attendant bonzes that they are destined to illuminate the space of the thirty-three heavens—to enlighten the world, to relieve good and evil men, and to avert for ever many calamities incident to humanity.

According to a Chinese description, accompanied by a wood-cut of the tower, which the bonzes print for distribution, within the building, the height of the gilded ball on the cupola is 346 feet; but Père Bourgeois understood from an attendant priest, in 1768, that it did not exceed 258 English feet, and the measurements of the engineers who accompanied the expedition in 1842 reduce this amount to 236.

The inner part, or body of the walls, is brick, but the inside lining and the facing without, of beautiful white glazed porcelain slabs, fixed in the masonry by means of deep keys, cut like a half T in the brick. The projecting roof of each story consists of green and yellow porcelain tiles in alternate perpendicular rows; and, running up each angle is a moulding of larger tiles, glazed and coloured red and green alternately. From each story projects a balcony, enclosed by a light balustrade of green porcelain, upon which open four doorways, set to the cardinal points, their arches being elegantly turned with glazed tiles, cast in all imaginable fancies of design and variation of colour, representing deities, demons, and monsters of all descriptions. The bells dependent from dragons' mouths at every angle of each story, once sounded in harmony, but, in consequence of the long neglect of religious rites at this ancient shrine, the offended deity marked his displeasure by depriving them for ever of their musical tones. If Æolus were now to give sweetness to their hundred tongues, the infatuated Chinese would call it discord—

——— "By the gods' decree,
All hear, but none believe it harmony."

The interior of the pagoda, which is also cased with porcelain, is disfigured by a number of idols in basso-relievo on the walls. On each floor is an image of Bhudda surrounded

by about four hundred minor objects of idolatry. Nor are these the only offerings to superstition belonging to the temple:—the spire, or cupola, suppresses noxious influences, and shows light in the night-time, that is one pearl or bead (the bonzes use rosaries, and count by beads); it defends from water, which is another bead; from wind, another bead; and from dust, a fourth bead. The relics laid up here are also celebrated, including translations from Sanscrit relating to Bhuddism; one ingot of gold weighing forty taels—one thousand ounces of silver—tea, one picul—precious stones, one set—happy money, one thousand strings, including one hundred strings of Yung-lo's copper coin—yellow silk, two pieces—the book of Tartaries, one copy—the book of Arctic fish, one copy—the Shipkea-fuh's book, one copy—the book of Tsee-yin-tuh, one copy; all tending to control demoniacal agencies; the royal book of the present dynasty, not containing two leaves on the same subject: and, lastly, the Chilo-wooling tablet, before alluded to.

The stairs to the summit (consisting of one hundred and ninety steps) are narrow and steep; but the extent and beauty of the prospect and scenery, from the highest balcony, soon obliterate the recollection of any inconvenience their ascent may have occasioned. Situated at the angle of the walled enclosure, on one side the whole enceinte of Nanking is beheld from the balcony, the vast suburbs on the other, while a wide-spread landscape beyond both, is traversed by the windings of the Yang-tse-keang. Eastward of the pagoda, in its immediate vicinity, is a path consecrated to all the sea-born deities; on the south side, are the rice-walk and the spacious storehouse garden; on the west, the bridge of hospitality; and on the north, the great river. The religious domains, including the Bhuddist monastery, are more than three miles in circuit; and all the temples, and towers, and oratories, appertaining to the establishment, are situated in the periphery—"From everlasting a tower has been built here, and it will hereafter enjoy the bright flowers of a hundred ages, to perpetuate a thankfulness ten thousand fold, whence it is called the 'Fane of Gratitude.'"

THE HEA HILLS, NEAR CHAOU-KING-FOO.

"Thy tide washed down the blood of yesterday,
And all was stainless; and on thy clear stream
Glass'd with its dancing light the sunny ray:
But o'er the blacken'd morning's blighting dream
Thy waves would vainly roll, all sweeping as they seem."

In the western district of the province of Quang Tong is an extensive mountain-group, the parent of many a noble river, the depository of many a valued mineral, and the natural nursery of numerous precious woods. So bold are the forms of the cliffs and the crags in this alpine region, that in some instances they impend completely and arch over the river's bed; and the bases of the hills, which the waters separate, are often so worn and hollowed, that this cavernous feature is everywhere prevalent, and particularized by the local term of Hea. At Hea-kew, the rays of a meridian sun are unable to penetrate; and

the wonders and the beauties of its limestone grotto, with a cascade tumbling through it, are only rendered visible by reflected light.

Ten miles east of Tchaou-king-foo, is a celebrated pass on the river Tcho, between the Hea hills; and near it three rivers meet, forming the noble highway of commerce, by means of which communication with Canton is maintained. The heights of the Hea are famed in story, as having been the arena of a sanguinary conflict. Under the Woo dynasty this district was reduced to submission by Poo-chih, the censor of Keaou-chan, and being obstinately resisted by Hang-e and Tsëën-twan, on the plateau of Hea-kew, the latter were overthrown with miserable slaughter; and the crimsoned waters, as they flowed past Canton, gave melancholy evidence of the fatal fray. It was immediately after this scene of destruction that the miraculous metamorphose of a flock of sheep into an equal number of stones, took place—performed by the tutelar deity of the fallen party, to frustrate and to famish the victors. The scene of this extraordinary change still bears the characteristic name of Ling-yang-hea.

Nature has been lavish not only of her picturesque charms, but of her richest productions, in the region of the Hea hills; and there is not a spot of land along the banks of the majestic river, which, with much of the Rhenish character, forces its passage between these mountains, on which a village, or farm, or cottage, could be planted, that is not fully occupied—wealthy master-miners, or foresters, dwelling on the most favoured and delightful little promontories, their industrious labourers on the summits and the slopes that rise above them. In some instances the population, those especially engaged in conveying the produce of the district, whether ores or timber, to Canton, live perpetually upon the water; and a rude raft, securely united, is often the site of a whole floating village, the tenants of which neither own nor seek another home. In the mountains of Tze-hwey are rich silver mines; tin is found at Tih-king-chou and Lung-shwey-hëën; iron ore, at Kaou-yaou; and, at Lang-heang, a stone much valued for making palettes, on which the natives grind the Indian ink. Several varieties of stone procured here are employed for this purpose: some are of a deep purple colour, others red streaked with purple, and a third kind of a bluish purple—these, when accurately ground, and formed into palettes, are sold for a thousand pieces of gold.

Besides ores of tin, silver, and iron, in the same metalliferous region are obtained gold, quicksilver, and precious stones; and here pewter, brass, and steel are manufactured. Every species of intertropical fruit abounds, and rose and iron woods are indigenous. To the treasures of the district nature has added many objects of adornment, accompanied, however, with an equivalent alloy. The peacock, so much admired in England, is a native of the hills of Hea, and his companions, the fei-tswy particularly, are decked in green plumage of equal splendour; but a hideous black monkey, hih-yuen, and the hea-shoo, a venomous rat, bold enough to attack any species of animal, and whose bite is fatal, also claim the privilege of a home in this earthly paradise. The river is infested by an animal resembling the English otter, but much more fierce, and whose attacks upon the flocks and herds that stray too near the banks are often attended with the most destructive consequences.

SHOW-ROOM OF A LANTERN MERCHANT,

AT PEKING.

" When the earthly lamp which lighted the *Chinaman* shall now go out,
He'll feel awhile benighted, and look round in fear and doubt;
But soon the prospect clearing, by cloudless starlight on he'll tread,
And find no light so cheering as that light which *Heav'n* will shed." T. M.

THERE are customs, and fashions, and habits, that have grown with the growth of kingdoms, the date of whose origin is lost in the misty distance of past ages, and which are now so identified with national character, that when the country itself is named, association of ideas suggests the habit simultaneously. Of this peculiar character is the practice of carrying lanterns in China. Every foot-passenger in the streets, on the roads, or any other public avenue, is required, after nightfall, to carry a lantern, on which his name and residence are painted; and a violation of the law subjects the offender to arrest by the police, and imprisonment until the mandarin's leisure allows him to hear and condemn him. Every vehicle in the highways is obliged to set up a national lamp, and the river-surface at Canton, and other cities similarly seated, presents a continuous sheet of light, or fire, from the reflection of the lamps which all boats hang out at dusk.

The effect of this spotted illumination is curious, sometimes even picturesque; but the consequences of the silly habit have frequently proved fatal to the fortunes of the empire. When part of Lord Amherst's suite were being conveyed in rude carts from the last stage of their journey northward to the imperial capital, each cart was provided with a small paper lantern of a red colour, and these, in such a long train, produced a singular effect. It was twelve at midnight when the party arrived in the suburbs, but even at that unseasonable hour curiosity had kept the Celestial citizens fully awake. Multitudes crowded the way, each holding up his small oval lantern, inscribed according to law, beneath whose flickering and dingy glare he sought a peep at the procession. The quantity of light afforded by the concentration of so many lamps was sufficient to discover the stolid countenances of the crowd, and the general character and style of the buildings that were passed. After wandering over numberless bald and shining heads, the eye involuntarily rested on gilded piazzas, extending in front of the houses, and reflecting the rays of ten thousand lights.

Such an employment of this national emblem is innocuous, as much so as the decoration of private houses and public temples by day with the same favourite ornaments; but the art of war in the nineteenth century is conducted on principles too scientifically destructive to leave any valuable opportunity for the future use of paper lanterns. Of

this change the Chinese were never aware until the visit of the Alceste frigate, under the command of Captain Maxwell, to the Bocca Tigris. As the British approached the strong battery of Anunghoy, the whole range of the ramparts appeared to be brilliantly lighted up, and the Chinese commenced a brisk cannonade upon the British men-of-war. One tremendous broadside, poured in with the precision of English gunnery, conveyed a dreadful lesson of experience, and presented death in so many and such horrid shapes, that the guns were immediately deserted—the light of the embrasures in a moment eclipsed. The wisdom of retreating would have been some counterpoise to the folly of their braving a British broadside, had not the unlucky Tartars, instead of blowing out their lights, and escaping in the darkness, foolishly, *more patrio*, taken up their respective lanterns, and scampered up the steep side of the hill that overhangs the fort. Is the bird in the wilderness, that puts its head under its wing, that it may not be seen by its pursuers, a more innocent reasoner than the Chinaman who flies with his lighting lantern in his hand, before a British sharp-shooter! And that would have been a fatal night to the garrison of Anunghoy, were it not that the sight of so many bald-headed, long-queu'd renegades, each carrying a huge painted paper balloon, that rendered him an easy mark, in full chase up the hill, was so inconceivably ridiculous, that our brave mariners could not reconcile themselves to the idea of taking a shot, even at the lantern.

Both the shape and material of which lanterns are formed, differ considerably. Every mathematical figure—the sphere, square, pentagon, hexagon, and many others, with a considerable number of sides—is enlisted in their manufacture; the frames may be of wood, ivory, or metal, and the designs and patterns of the most costly evince a very accomplished and practised taste in what is generally styled scroll-work. Glass is rarely used in lanterns, or indeed for any other purpose than as mirrors, but the number of substitutes is endless. Amongst them are to be reckoned horn, silk, oyster-shells, paper, thread-netting or gauze, the latter coated with a tenacious varnish made from the *gigartina tenax*, a marine fucus found in the Indian archipelago.

The manufacture of lanterns is of course a profitable business, and it is difficult to determine to which part in the process the greater share of admiration belongs—the size and perfection of the horn, which is made with a simple pair of pincers, an iron boiler, and a small stove; or the richly-painted and embroidered panes that fill the frame-work. A lantern-painter is an artist of no mean rank: he possesses a very extensive knowledge of design, and is a master of colouring. None but the most agreeable subjects, whether landscape or figure, and the most gaudy colours, are considered appropriate on the panes or the panels of a lantern. And this is the uniform sentiment, although the ornament may be intended to light a hall of Confucius, or a temple of idolatry.

A lantern merchant's show-room is a fashionable lounge: and, as there is no limit to the number of these articles with which an apartment of ceremony may be adorned, save its capacity only, a continual consumption appears to be going on, and rivalship amongst this class of decorators is for ever active. The patterns painted on the lantern-panes vary with the season, like those of silk and cotton manufactures in Europe; and, it is only an act of domestic duty on the mandarin's part to visit the

show-rooms at the proper period, select the newest pattern, and purchase it for the apartments of his wife and daughters.

In one of the cases of the Chinese exhibition, held for some years at Hyde Park Corner, was a superb lantern, used in China only on occasions of state, which the curator* describes as follows: "It is ten feet in height, and four in diameter at both extremities. The frame is richly carved and gilt, and covered with crimson and white silk, adorned with the most costly and beautiful embroidery. The tassels and headwork that depend from the bottom, and from a projecting portion of each corner of the upper part, are in keeping with the rest. There are no less than two hundred and fifty-eight crimson silk tassels, pendent from various parts. In short, this national lantern is as magnificent as carving, gilding, silks, embroidery, and bead-work can make it."

From the opacity of the material used in the panes, from the superfluity of ornament spread over them, and also from the very inartificial construction of the lanterns themselves, these costly contrivances afford but a poor imperfect light. The lamp consists of a cotton wick, immersed in a cup of oil, and there is no provision for increasing the quantity of light, except by the addition of an increased number of wicks. The oil in general use is of an excellent quality, giving out but little smoke, and burning freely. It is obtained from the ground-nut, *arachis hypogen*, a native of China, and it is a substitute for butter amongst the poorer classes.

The use of lanterns is assuredly very ancient, necessity having taught their convenience amongst the earliest inventions of social economy; and, although we can trace back their history through Rome and Athens, still, how modern do such annals appear, placed in competition with those of China! It may, however, be a gratification to the inquisitive to be told when lanterns were first distinctly spoken of, by those nations which we have been accustomed to call ancient, and where original specimens have been found. The Greek poet Theopompus, and Empedocles of Agrigentum, are believed to have been the first to mention such inventions as existing in their countries; and such useful articles have also been discovered in the ruins of Herculaneum and Pompeii. It is said that the games of the Roman circus were enacted by the light of lanterns, and that the dim character of their rays shed an appropriate light on the sacred orgies of the Greeks. Plutarch asserts that they were used in augury. Had the Tartars, who fled from the fire of the Alceste, condescended to study Roman history, they would have understood the management of the military lantern much better. When the Roman legions moved by night, lanterns were carried before them upon the top of a halbert, and these were so constructed as to throw the light only in that direction which the carrier thought it prudent to select.

* W. B. Langdon, Esq.

FORT VICTORIA, KOW-LOON.

"Now let a truce be ask'd, that we may burn
Our slaughter'd heroes, and their bones in-urn;
That done, once more the fate of war be tried,
And whose the conquest, mighty Jove decide." POPE.

THE island of Hong-Kong, is separated from the mainland by a strait not more than half a mile in width in some places, but in others extending to five. The Peninsula of Kow-loon forms the opposite shore; and on its extreme point, and directly commanding the entrance to the English town, which has grown up there with almost miraculous rapidity, stood two Chinese forts. As the bay of Hong-Kong is one of the most admirable in the Eastern seas, it is an object of the utmost consequence that it should be protected from the treachery of the Chinese. Its natural advantages consist in depth and capaciousness, as well as in the safe anchorage it affords to the largest vessels riding at a cable-length from the shore, during the typhoons by which the Chinese seas are agitated.* The lofty mountain that rises in the back-ground of the accompanying view, and seems to impend over the waters of the strait, is called the Peak of Hong-Kong; and, although beautiful in the distance from its form and outline, it is sterile and unpromising upon more close examination. Its summit and projecting points are of hard granite, a most valuable acquisition to the settlers, as being a durable and accommodating material for building; and, as in all regions of similar structure, the granite is found in the highest position, here it attains an elevation of two thousand feet above the level of the sea.

The Chinese are not a seafaring people; they navigate large rivers, broad canals, and tranquil lakes, and they creep along the somewhat inhospitable coasts of their vast empire; but, from their indisposition either to visit foreign countries, or trade with distant nations, or from an actual natural timidity, they seldom cast their fortunes upon the broad waters of the ocean, like the British mariner. To such inexperienced seamen the strait of Hong-Kong, with its snug shelter and safe anchorage, was invaluable; and on the promontory of Kow-loon, immediately in front of which coasting junks cast anchor, a village and two batteries stood, before the opium war. The village is at some distance from the water, but the fortified position formed the extreme south-east point of the peninsula, or tongue of level land, that stretched towards the roadstead. The soil here is more fertile than that of the opposite shore, the climate not so damp, atmospheric changes being neither so frequent nor so sudden, and the spot itself is a much more eligible site for a military or commercial settlement than our ceded island.

On the arrival of our expedition in these waters, in 1842, the fleet procured supplies at Kow-loon, where they found an active trade, but to a small extent, conducted by the natives. After the first compact into which we entered with these "treaty-breakers,"

* In all points, both of facility of ingress and egress, and in its perfectly land-locked situation, this harbour (Kow-loon) can hardly have a superior in the world.—*Report of Lord Amherst's Voyage.*

it was agreed that the peninsula of Kow-loon should be considered neutral ground, and that the two batteries which stood there should be dismantled, to remove all apprehension on our part. Idolaters have been known to observe their engagements, and respect their character, but the species of worship which the Chinese embrace is so base and senseless, that genius and dishonesty are, in their tongue, synonymous terms—faith and falsehood valued only in proportion to the success of the observer. The tenure of their friendship must inevitably be precarious—the enjoyment of their alliance an unenviable possession. However, to their promises we trusted, and, leaving Kow-loon in their custody, believed ourselves secure from insult or aggression at Hong-Kong.

Scarcely had we indulged in a cessation from active war, when the imperial government expressed its total disregard for treaties, especially with Barbarians, and without hesitation resumed an aggressive attitude. This iniquitous measure decided the question of occupancy at Kow-loon; and, instead of the old battery, whose useless and time-worn artillery was quite in character with their dastardly artillery-men, a re-edification, but in the Chinese architectural manner, has taken place; and a stout fortress, manned by brave British military, has succeeded, known by the appropriate, and now ever-memorable name in China, of *Fort Victoria*.

PAVILION OF THE STAR OF HOPE,

TONG-CHOW.

"Let her but wish for shawls or pearls,
To bind her brow, to braid her curls;
And I from east to west would fly,
Ere she should seek, or I deny."

THE MANDARIN.

EVERYWHERE in the Chinese empire, respect—calm, senseless, ceremonious respect—a sort of consideration due from the stronger to the weaker, from the older to the younger, from the natural protector to the object of protection—is paid by the sterner to the softer sex. But this sentiment being rather instinctive than rational, instead of a tribute to worth, it is only an extenuation of contempt. This habitual feeling for female feebleness is displayed most conspicuously in the villas or pavilions which the mandarin erects for the occupation of his wife and children; and the name of the splendid specimen which Mr. Allom has here selected, as an illustration of aristocratic life in China, has a sort of poetic reference to the father's hope of happiness, from the representatives of his illustrious line, that are so fondly cherished within it.

Exhibiting an endless variety in design, yet built in strict accordance with the laws that limit domestic architecture, the Pavilion of the Star of Hope is, even amongst the metropolitan mandarins, who retire in summer to this locality, considered the Villa of

Tong-chow *par excellence*. The lawns that extend, or rather rise, from the bank of the silvery Pei-ho to the pleasure-grounds of the villa, constitute a spacious demesne, intersected by artificial rivulets, adorned with artificial lakes, and embellished with bridges more numerous than necessary, and constructed for luxury rather than convenience. The garden and pleasure-grounds passed, visitors reach the marble court in front, a broad bright plateau, where the venerable owner occasionally receives them, and accepts the homage of the kow-tow, or prostration. The impiety of such a ceremony, it is not necessary to censure here; because habit has obliterated all idea of its impropriety—because despotism has polluted reason at its source, and the waters that flow thence can never be pure—and, lastly, because the Chinese do not know to whom alone the knee should be bent, and the spirit humbled. May the glory of teaching them be reserved for Britons!

Beneath a tee, or large umbrella, in the centre of the court, the humiliating ceremony is going forward, while the domestics, some with their velvet-buttoned caps, others bare-headed, are either waiting the mandarin's orders, or performing their respective duties. Three distinct pieces of architecture unite to form one grand combination, on which Chinese fancy and parental feeling have conferred a sentimental name. The first, or outer, exhibits the heavy double roof, with dragoned angles, an imperial finish—the second, a subdued corridor, introduced to give an air of lightness to the pavilions which it connects—and the third, an exquisite design, two stories in height, enriched with costly ornaments and delicate workmanship. The corridor, which separates the matron's apartments, is furnished with stands of flowers, tables with china ornaments, and various trifling objects of vertù; while square, richly-carved, and gaudily-painted lanterns hang from the ceiling. The walls consist of panels carved or painted, or even of trellis-work, through which refreshing breezes enter; while the prospect over the landscape is rendered more agreeable by the limit of the aperture through which it is enjoyed. The inner apartment, the first of that suite, from which the jealousy of barbarian habits and the bigotry of a grovelling creed exclude the visitor, is generally supplied with an extravagant collection of ornaments and curiosities. Bamboo is enlisted extensively in furnishing chairs, sofas, tables, lattices, curtain frames, and other useful appendages of a boudoir; and, if artificial paintings be not present, nature is pressed into the service by affording some delightful spectacle of a distant landscape through an opening of a fanciful form. Above the boudoir are the sleeping apartments, which open upon a balcony enclosed by a carved and gilded balustrade, and from the roof depend lanterns adorned with embroidered silk and numerous tasselled honours.

In our view of the Pavilion of the Star of Hope, the entire range of colonnades, corridors, verandas, balconies, &c., has not been given. Repetition would have been less pleasing, without being more effective; besides, judgment can readily multiply the idea which this beautiful wing of the palace presents. The actual number of little temples which constitute the whole edifice, is enormous—the amount of pillars or columns, absurdly great—and, the extent of ground which the building occupies, from the peculiar style of national architecture, covers at least an acre of English measure.

PUNISHMENT OF THE TCHA, OR CANGUE,

TING-HAI.

"'Tis not restraint or liberty,
That makes men prisoners, or free;
But perturbations that possess
The mind, or equanimities."

BUTLER.

The question of apportioning punishments to crimes, has occupied the reflections of our wisest legislators; and many eminent writers on jurisprudence have treated the subject with learning and mercy. Still, civilized governments have not arrived at a fixed conclusion as to the abolition of capital punishments, or the limit where secondary should begin. The present state of British criminal law in this respect is now truly anomalous, where the most heinous offences against the public credit, the grossest examples of peculation, crimes which only a few years since would have been visited with the ultimate vengeance of offended justice, are now dismissed with banishment to a British colony. The total inadequacy of the punishment to the offence, as applied to the patricians of this age and nation, to a commercial community, and where the loss of caste alone would have already operated in driving the criminal into exile, is obvious. It is plain, therefore, that the question of secondary punishments in England, requires further consideration; and, if our statesmen were to procure a transcript and a translation of the Chinese criminal code, they would find many punishments, not belonging to the class of tortures, but of exposures, more likely to operate upon educated minds, in deterring from the commission of crime, than banishment from a country in which the offender is not longer desirous to remain, having already forfeited his social position.

The stocks for plebeians, the pillory for patricians, were secondary chastisements long in use, and abuse, in England; but laid aside precisely at the moment when they became most efficient; that was, when wider-spread education gave such a controlling power to the law of opinion, that few who were ever deemed worthy of public confidence would not have preferred death to the shivering shame of the pillory.

Experience, not of centuries only, but of *millennia*, has taught the Chinese lawmakers the value of variety in punishments—how to suit correction to the different degrees of guilt, and how palpable was the error of the Stoics; for, those

"Who hold all crimes alike, are deep distrest
When we appeal to Truth's immortal test.
Sense, custom, social good, from whence arise
All forms of right and wrong, the fact denies."

In one of our most effective illustrations, Mr. Allom has represented the punishment of the pantze, or bastinado, which of course admits of being regulated by the degree of criminality in the culprit.

For offences of a somewhat grave description, the Tcha, or Cangue, is one of the most frequent and distressing. Its severity, however, is referable rather to mental agony than bodily suffering, and in this property consists its virtue. The instrument itself is a heavy wooden frame-work, formed of two sections fastened at one end by a hinge, and at the other by a lock or screw. The neck of the culprit passes through a hole in the centre, and his hands through smaller apertures on each side. Sometimes he is indulged with the freedom of one hand, which he employs in relieving the weight of the cangue from his galled shoulders.

Over the screw which secures the sections enclosing the offender's neck, a paper is generally pasted, to which is affixed the seal or chop of the committing mandarin; and over another part of the log, a placard setting forth the crime which is visited by this degradation.

The weight of these moveable pillories is from sixty to two hundred pounds avoirdupois, and the time of endurance is proportioned, according to the judgment of the magistrate, to the magnitude of the offence. A criminal has been known to endure a heavy cangue for half a year, passing his nights in the dungeons of Ting-hai, and, when day appeared, led by a chain to the most frequented of the city-gates. The keeper, armed with a thick bamboo, or large thong-whip, conducts him to some position where he may recline against a wall, and ease his shoulders of their ponderous load. If both the culprit's hands be confined, he cannot raise food or drink to his mouth, in which case the attendant feeds him with the wretched jail-allowance; or some compassionate occupants of the adjoining houses, near to which he happens to be placed for the day, supply him with refreshments. One of the aggravations of this collar of infamy is the ridicule to which the wearer is exposed from all the idle urchins that crowd the streets, at his inability to feed himself, and at the total dependence of one, who was once as powerful as profligate, upon the compassion and benevolence of those whom possibly he may formerly have wronged.

But the offended majesty of Chinese law does not become appeased on all occasions by the imposition of the cangue; sometimes the mandarins think proper to inflict a number of blows with the bamboo on the liberated wearer; sometimes banishment from the district is added; and, should the offence be deemed unpardonable, though still not deserving of capital punishment, perpetual exile from the empire is pronounced.

The cruelty of the Chinese in their modes of punishment has been but little known until lately. The capture of Canton has brought to light some of the abominations of their prisons, an account of which will be found in another part of this work.

WOO-E-SHAN, OR BOHEA HILLS, FO-KIEN.

" Therefore these elves, piping to us in vain,
As in revenge, have suck'd up from the sea
Contagious fogs: which, falling in the land,
Have every pelting river made so proud,
That they have overborne their continents.' SHAKSPEARE.

CELEBRATED for the culture of the most delicious description of tea, the Woo-e-shan hills are still more memorable by the legends that are entwined around their picturesque rocks, that are located in their deep and many caverns, and that are pinnacled on their cloud-capp'd summits. The hilly region of Woo-e includes thirty-six lofty and conspicuous peaks, situated to the south of the Tsung-nan, in the district of Keen-ning-foo, and province of Fo-kien. Amidst these grotesquely-formed masses of limestone, the "Kew-keuh-ke," or River of the Nine Bends, makes its tortuous way, adding fertility and ornament to this singular landscape; and every rock, and crag, and cliff, that overhangs its stream, is allegorized in the poetry or the traditions of the people.

These hills derive their name from a deity named Woo-e-keu, or Prince Woo-e, who frequently descended from his cloudy mansion, and fixed his temporary abode on whichever of the thirty-six pinnacles was most pleasing to him at the time. Who were the objects of this prince's care and affection, or from what race he was sprung, does not appear; but it is said in the "See-séén-chuen," or Traditions of the Immortals, that a prince styled Tséén-kang had two sons: the name of the elder was Woo; of the younger, E. To these sons his crown descended; but one only, the elder, is spoken of as having ever visited his inheritance. His palace, however, was wholly inaccessible to mortals, standing on the highest point of a detached and lofty peak, whose sides all around were completely perpendicular. Whether the mansion of the mystic monarch still survives, is as difficult to be ascertained at the present day, as when his majesty occupied it; for, the "Ta-wang-fung," or Peak of the Great King, also called the "Tseen-choo," or Pillar of Heaven, has never yet been ascended.

The province of Fo-kien being once afflicted with a long-continued drought, so wasting in its effects that the cattle died, the crops withered, and all nature seemed to droop; looking to their monarch, who was of the Wei dynasty, the people solicited his counsel in this dread extremity. The king, condescending to come amongst his subjects, entered the valley of the River of the Nine Bends; and, on the great sloping rock that leans over the waters, as an altar suitable to the God of nature, made an offering of wine and dried fruits; he sacrificed live victims at the same time to the genii of the valley, and supplicated their aid in inducing the heavens to let fall their moisture, in the fertilizing form of dew or rain. When the ceremony was ended, an object was discerned in the sky, which, as it drew nearer, was perceived to be an elf riding on a stork, and moving with rapidity towards one of the peaks, on which it soon after alighted.

The appearance of this demon was succeeded by the most refreshing rain; and the bed of the river, which had been completely dry for some months, was instantly filled with running water. For some time the genius of the weather remained upon the peak, which has ever since borne the name of "Seen-ho-yen," the Tower of the Stork and Elf, and under which commemorative title it is immortalized in the poetry of Choo-he, a celebrated commentator on the works of Confucius. Within a cavern in the Seen-ho are several large boulders, entirely detached; these are represented, by the same learned chronicler, to have once been the tables, and bureaus, and couches of the elves of the rock, secured from mortal enjoyment by the transformation of their original owners.

In the long catalogue of names, which the fairy forms of these peaks suggest, many attract by the legends which they imply. Such are three reddish rocks, a most irregular outline, called the Peaks of the Jade Lady; the Man-ting-fung, or Peak of the Curtained Pavilion; and Teeh-teih-ting, or Pavilion of the Iron Flute. The last of these extraordinary appellations originated with the Orpheus of the thirty-six Peaks, Leu-keen-taou, the companion of Hoo-yan, who was constantly roving amongst the hills and vales of Woo-e, beguiling the time by his melodious performances on an iron flute. The strains of this mountain-musician are said to have been just as miraculous in their effects as those of the Thracian melodist, for the music of the iron flute "penetrated the clouds, and pierced the flinty rock."

The name Bo-hea, by which the tea of Fokien is generally known, is the corruption, or rather the pronunciation of "Woo-e," which is uniformly adopted by the natives of all the Tea provinces.

THE PRIA GRANDA, MACAO.

"Now mark the hall, the church, the street,
The buildings of to-day:
Behold the thousands now that meet
Upon the peopled quay." L. E. L

The Portuguese were once celebrated for commercial enterprise—for the propagation of the Christian religion—for a love of arts, and the cultivation of literature; of all these noble qualities, few evidences have been perpetuated, if we except the sumptuous architectural wonders of old Lusitania herself. The little sovereignty in the Eastern seas, which they once possessed, has gradually decayed; their colonies have been erected into independent governments; their very monarch, a scion of the ancient house of Braganza, forsook the throne of his fathers on the approach of the invader, and left to England and to Wellington the glory of reconquering his hereditary dominions. The fate of the nation has therefore been proportioned to the genius and resolution of its sovereigns; and Macao, where once a flourishing trade existed, where Spain, Portugal's haughty neighbour, was compelled to strike her own flag, and hoist the standard of her rival,

whenever she approached the shores of China—whenever English enterprise found a profitable field for operation—this Macao is now simply, solely, a record of the past.*

The Pria, or Praya Granda, is the most flattering surviving specimen of this emporium of Oriental trade. Approached from the water, this fine ambulatory presents a striking and agreeable appearance. A row of handsome houses, extending along the beach for upwards of seven hundred yards, is built in a crescent form, in obedience to the graceful and regular bend of the bay. In front, a spacious promenade is formed, on an artificial embankment faced with stone, interrupted, occasionally, by jetties for landing goods, and by steps for descending to the water. Here is the residence of the Portuguese governor, and here also is the English factory, plain substantial buildings; besides the Custom-house, distinguished by the display of the Imperial flag in front. At the termination of what is called the High-street, stands the Senate House, a structure whose pretensions to architectural beauty are of the humblest character, but its dimensions considerable. Beyond the Praya Granda, a mixed assemblage of styles presents itself, including English houses, towers of Portuguese churches, Chinese temples, and domestic roofs, generally grotesque. The church of St. Joseph, the most spacious and beautiful of the twelve which the first settlers raised here, dedicated to the Apostles, is collegiate, and richly adorned. The sea-view of the city does not partake of the Chinese character, because the low natives who reside at Macao inhabit the back streets only, and their dwellings being but one story in height, are concealed by the Portuguese and English houses that surround them: the Chinese are generally dealers in grain, vegetables, and sea-stores, in addition to their employments of joiners, smiths, tailors, &c.

Besides the college of St. Joseph, Macao boasts a grammar-school of royal foundation, and some few other institutions of Portuguese origin devoted to literature; amongst the charitable establishments is an asylum for female orphans. At the extremity of the Praya Granda is a spacious and elegant demesne called the *Casa*, in which is ostentatiously shown a natural grotto, where Camoens, once the Portuguese judge at Macao, is said to have written the greater part of his Lusiad.

The roadstead for large vessels being on the other side of the peninsula, about ten miles distant, the immediate trade with the inner harbour, which is shallow, is conducted by lighter-junks and large boats. Before the war with China in 1843, every foreign vessel, on casting anchor in the roadstead, was boarded by a pilot, who, having ascertained the nature of the cargo, reported accordingly. The ship's boat then proceeded to the Custom-house, where a toll was paid, permission obtained to land any female passengers who happened to be on board—the imperial regulations not allowing them to go as far as Whampoa—and a chop, or permit, procured to pass the Bogue, or Bocca Tigris. Many of these precautionary measures were superseded by the severe chastisement inflicted upon China at that time, and the commerce of Macao has been to a great extent transferred to Hong-Kong. The dulness of Macao is unbroken by any incidents of interest, if we exempt the annual immigration of Cantonese families, during the sultry season in the great city, of which the Portuguese avail themselves by holding a

* *Vide* Vol. I. p. 27, "Macao from Heang-shan."

grand carnival. This feast is celebrated with the utmost costliness and enthusiasm—balls, masques, concerts, spectacles, and all other amusements, that minister to the pleasure of soft, southern Europe, are called in, to aid in giving effect to the Macao carnival.

Opposite to the spot where the cave of Camoens is situated, lies a small island, where the Jesuits formerly had a church, a college, and an observatory; but the melancholy ruins that now cover the surface of this picturesque and fertile spot, only remind the visitor of the fallen fortunes of that classic community. This pretty object is the ornament of the inner harbour, which is secure from the north-east monsoon, the terror of all vessels that venture to lie in the outer. Exclusive of Portuguese apathy, there is a natural cause now operating for the destruction of the trade of this port—it is the gradual filling up of the harbour with sand. The existence and progress of this unfortunate change are very clearly perceived by the following authenticated statement:—when Lord Anson visited Macao, his ship anchored in the basin on one side of the harbour, formed by a group of four islands, and lay securely there during her repairs; at the present time, a ship of equal size and burden could not enter the same basin at all.

FIRST ENTRANCE TO THE TEMPLE OF CONFUCIUS,

CHING-HAI.

"See a siege,
Behold the ordnance on their carriages,
With fatal mouths gaping on girded city."
SHAKSPEARE.

CHING-HAI is situated on the embouchure of the Tahea river, and is the capital of a heen, or district, in the province of Che-kiang. The site is singularly strong by nature, overhanging an elevated peninsula, the base of which is washed by the sea on one side, and by the rapid current of the Tahea on the other, against the attrition of which it is protected by a noble stone embankment. This grand sea-wall extends along the outer coast for a distance of six miles or upwards, and defends a vast tract of level land which lies considerably below the high-water mark; the extreme point of Ching-hai peninsula is crowned by a fort of great capacity, but which lay dismantled and ungarrisoned for many years, until the terror of British arms in the recent wars, alarmed the citizens for their safety.

It may assist our readers in forming an estimate of the true quality of our enemies, in the first contest with China, to present them with a brief extract from a report of Lord Amherst's voyage, detailing the opposition that ship surmounted in ascending

the Tahea and passing Ching-hai. "In passing this town, numerous boats came and spoke us; among others, several filled with low mandarins, who endeavoured to induce us to stop, both by entreaties and finally by *threats;* these boats not being able to keep up with us, some of them landed, and running along the banks of the river, tried to induce some large vessels full of passengers to stop our progress; but these declined all interference. They then set a troop of boys to pelt us with stones, as we were sailing close inshore to avoid the tide; on which I hailed them, threatening to inform the Chee-foo of their insolence; *and they then checked the boys from throwing any more stones.* The breeze *fortunately* freshening, we stood to the other side of the river, and met with no further impediment."*

Such was the military character of these over-civilized people in 1833; but a visit from an English armament to the neighbouring island of Chusan has so completely awakened them to the folly of their presumption and confidence, that when our fleet appeared before the walls of Ching-hai in 1841, every man in the district held his lantern in his hand, supplied with oil, and "with trimmed wick." When our ships cast anchor before this once unprotected district, Sir Henry Pottinger writes, that "the city was so strongly covered by its citadel (a fort built on a lofty headland jutting into the sea) and a number of heavy batteries and outworks on each bank of the estuary, that the Imperial commissioner, Yukeen, who had come specially to defend it, and other civil and military Chinese authorities, appeared, from their proclamations, to have flattered themselves, even after their past and recent experience of the power of the British arms, that the place could not be taken."

Long familiarity with peace had rendered the Celestial government less capable of calculating on the chances of war: this the poet could have taught them without a trial—

> "Thou know'st, great son,
> The end of war's uncertain."

To render fate, however, as stable as possible, Sir William Parker laid down such a plan of operations as reduced the capture of Ching-hai to a moral certainty. The Wellesley man-of-war was ordered to place herself due north of the citadel, or Joss-house hill, as close in as she could be carried without risk of taking the ground at low-water; the Blenheim to the east, and the Blonde to the south-west of the Wellesley; while the Modeste was to anchor south-west of the Blonde; all as near to the Chinese positions as their respective drafts of water would admit, care being taken not to obstruct each other's fire. The object of this arrangement was to drive the enemy from the citadel with shot and shell, and prevent reinforcements being sent up to it from the city. The fire of these ships would also cover a landing-place for a body of marines at the western base of the hill: while the Chinese would inevitably be expelled from the east quarter of the city by the fire of the Blonde and Modeste. Orders equally decisive and distinct were delivered to the transports and cruisers, as well as to the Sesostris, which was to anchor off the north side of Passage island, to shell the citadel on the east,

* Report of the Lord Amherst's Voyage to the North-east Coast of China, by Mr. Lindsay, p. 43. 26th May.

and flank the batteries on the right bank of the river. The Queen was ordered to advance as far as would render it practicable to burst shells in the Chinese encampment, to clear the south-west part of the citadel-hill, should the enemy be driven thither by the fire of the ships to the northward, and to shell the batteries on the town-side, which defended the entrance to the harbour.

These instructions being implicitly obeyed, the whole squadron settled in the mud as the tide ebbed; and, by this chance of war, became as steady as land-forts, so that their fire was more tremendous than the admiral had even anticipated. For some time, almost an hour, the Chinese stood to their guns; but, their ramparts being ruined, and the citadel breached, they began to desert their posts with rapidity. This was the signal for our troops to land: notwithstanding the obstruction of a rocky shore, Captain Herbert succeeded in effecting his object, and before noon he was seen gallantly heading his columns as they ascended the hill to assault the citadel. While yet they were a few yards from the gate, a Tartar stood above it, waving the Imperial flag triumphantly in defiance; the next moment, a shell from the Wellesley, pointed with the most fatal precision, fell on the spot, and the brave soldier disappeared in the ruins which its explosion scattered around. This catastrophe struck terror into the few Tartars that remained in the citadel; and, without offering further resistance, they all escaped from one gate, while the British entered at another

The infinite superiority of British military skill became now sufficiently obvious to the enemy, and, when Captain Herbert directed his march upon the city, on the walls of which a few resolute and loyal men were collected, a general abandonment commenced within. Several volleys were poured upon the defenders of the ramparts, with all that steadiness and perfect discipline which only exists in the English army; after which, the walls, though twenty-six feet in height, were escaladed. Here the conflict ended; the English took possession of the city, as they had just before done of the citadel, and the Dragon, a false and senseless emblem, made way for the Lion, whose quality is noble and generous.

It must not be concluded, that the Chinese are ignorant of some of the arts of war; they are ingenious in plotting, and expert in executing; and, had one of their projects for the interruption of our operations against Ching-hai, taken effect, this siege would indeed have been memorable in the history of the war. At the battery that stood near the foot of the hill, a mine had been prepared, and scarcely had the English column passed the spot, when it was sprung, without any injury, save the loss of one poor drummer. The Chinese Guy, who undertook to fire the train, was perceived as he attempted to escape, and soon paid the forfeit of his fortitude, being slain by a shower of bullets from a party of marines.

Our gallant regular troops, who had been landed at an early hour, proceeded to attack the Chinese force, 5,000 strong, that were encamped on the south side of the river. Under cover of a rising ground, two columns of the little army marched round unimpeded, and fell upon the enemy's flank, while the centre column engaged them in front. The effect of this manœuvre, so ably designed and so promptly executed, was

decisive—panic-struck and confounded, they gazed awhile upon this influx of enemies, and only collected presence of mind to perceive, that one way, the sea, was still open for retreat. In the pursuit that followed, many personal conflicts occurred, in all of which the Briton proved himself physically superior to the Chinaman. The fugitives maintained their rapid retreat from the encampment, until they reached the water, and, plunging into the current, were there exposed to a murderous fire from our marines. At length they accepted quarter, and the dreadful carnage ended.

This was probably the most sanguinary of all the battles fought in this war; it is known that fifteen hundred fell on the side of the enemy; that the Tartar general who promised to catch the Barbarians in a net, terminated his own existence; and that many brave officers in the Imperial service refused to survive the disgrace of that day. These, however, are the ills of war; and those that dedicate themselves to that insatiate demon, must be prepared to meet their destiny.

There are others that more command our sympathy, who become the victims of this earthly pestilence—the widows, and the orphans, and the parents that are bereft of unoffending children. A scene of this heart-rending character was witnessed by our soldiers as they entered the ruined city. "At one spot were four children struck down by a shot, while the frantic father was occasionally embracing their bodies, or making attempts to drown himself in a neighbouring pond, from doing which he was forcibly prevented by his friends. *Numerous simular scenes* were witnessed—the unavoidable miseries of war."*

While our troops remained in possession of the city, those opportunities of examining the architecture and institutions of the empire—to which foreigners had hitherto been either jealously admitted, or from which they were totally excluded—were now fully enjoyed. Elsewhere in these pages, the philosophy of Confucius has been described; it will here, therefore, be sufficient to notice the sumptuous college, dedicated in his name, at Ching-hai. Three noble gates span the area which leads to the college-hall; the outermost, represented in the accompanying illustration, being the most gorgeous and beautiful. With that inexplicable caution only exemplified in China, the grand gate of the temple is protected by enclosing walls, in one of which, at right angles with the façade, is a minor entrance, opening directly upon the street. The porch itself is enriched by devices, and figures, and emblems, of endless variety, and perhaps meanings also. A balustrade of precious wood, pierced after a regular and chaste pattern, protects the balcony of the upper story, upon which open six doors, of hard wood, exquisitely carved. The roof consists of yellow glazed tiles; and, when the sun's rays strike upon them, they present the appearance of the brightest burnished gold. This dazzling spectacle is seen at mid-day from a considerable distance, owing to the commanding height of the structure itself. Figures, carved in alto-relievo, a common description of ornament here, decorate the ridge of the roof. Dragons of huge dimensions, bearing on their scaly backs different grotesque figures, guard the projections at each angle.

* Bingham's Narrative of the Expedition to China, &c., vol. ii.

ALTAR-PIECE IN THE GREAT TEMPLE, TING-HAI.

"Such are thy creeds, O man! when thou art given
To thy own fearful nature—false and stern!
What were *we* now, but that all-pitying Heaven
Sent us a holier, purer faith to learn?—
Type of its message came the white-winged dove—
What is the Christian's creed?—Faith, Hope, and Love."

This singular production, which is a legitimate specimen of neither painting nor sculpture, but a combination of both, discloses, in some degree, the origin of Bhuddism, or exposes the motley character of the worship that now degrades the Chinese nation. It consists of a quantity of massive carved wood-work intermixed with stucco, all in alto-relievo, gaudily coloured and profusely gilt. The principal figure is a female, supported by a dolphin that swims breast-high through the waves, with an infant rising from her breast, a lotus-flower in her right hand, and a nimbus encircling her head. The cell, or recess, in which she is located, represents a grotto of rock-work, on the projecting angles of which little figures are placed, all appearing to supplicate or respect the deity of the waters. On one cliff is a soldier, on another a sailor; an agriculturist occupies a bold prominence, and a king with his mortal crown on, extends his supplicating hands towards this patron of the helpless. From the monarch to the mendicant none seem to be exempt from the necessity of appeal to her wooden majesty. A large table or platform in front is covered with little images of various shapes, and with pastiles, and perfumes, and joss-sticks, the accompaniments of every altar of Bhuddism. It is immediately in front of this high altar that the devotees beat their foreheads against the pavement, to the measured tones of a monstrous drum, the loud vibrations of a huge gong, or the dulcet sounds of a great silver bell.

No temple in China is more celebrated for its wealth or magnitude, more admired for the elegance of its architecture, or more frequented from the supposed sanctity of its relics, than the Yun-stzoo-stzee. It is not only the greatest in Chusan, but in all China; and while no relaxation of those inhospitable laws, that closed their ports against the foreigner, was permitted in other instances, leave to visit this noble temple has always been granted to Barbarians; but, however grateful the traveller may be for the privilege, it is more than probable that his thanks are due to ostentation rather than hospitality.

Fo is the presiding deity over this vast assemblage of idols and curiosities, but the furniture of his temples resembles that of *the Immortals*; in both, a group resembling the lady and child occurs. Poo-sa, Shing-moo, Teen-how-neang, and Kuan-yin, all differ in certain minute particulars, but all agree in the general signification of "Queen of Heaven." Over the entrances to the temples of the *Immortals*, the following dedicatory

sentences are constantly inscribed—"To the Holy Mother, Queen of Heaven, the Goddess of Peace and Power, descended from the island of *Moui-tao*, who stills the waves of the sea, allays storms, protects the empire;" or, as this—"The ancient temple of the Goddess (Kin-wha) of the Golden Flower, through whose influence fields are green, and fertile like a grove of trees, and benefits are diffused as the frothy waves of the sea, that shine like splendid pearls."

As the Tao-tzes, or Immortals, are mere dissentients from Bhuddism, they have carried away with them the worship of a Queen of Heaven; it remains therefore to be shown whence the latter derived this ceremony, so singularly analogous to the adoration of the Virgin Mary in the Catholic churches. It is a custom of ancient practice amongst the Hindoos to inscribe a dedicatory sentence, on their door-posts, to the goddess Gamesa, in the same manner as the Tao-tzes now do to the holy mother; but, there is another Hindoo deity that still more closely resembles the Chinese sea-nymph than the Gamesa, which is generally represented riding on a fish, or reposing on the waves. From one or both of these the Celestial Queen of the Ocean may be derived.

But, curiosity, and a natural love of truth, will not rest satisfied with the explanation, that one set of idolatrous men copied from another a history, or narrative, which is so obviously taken from the Book of Life. It cannot be otherwise than true, that the worship of the Queen of Heaven in China is a confused conception of that Christian religion, which the Jesuits so meritoriously laboured to teach the nation, and of which they have unhappily retained the dross but lost the metal. The legends of Fo-kien say, that "the Queen of Heaven" was a pious virgin of that province, who saw, in a vision, her kindred in danger of being shipwrecked, and, boldly walking on the waters, rescued them from peril. This tale applies exactly to the figure "Kuan-yin," in the accompanying illustration, which rides on a dolphin in a troubled sea, rescuing all that are in danger; an allegorical representation of her power to save and to rescue in the agitated ocean of life; but, her holding an infant to her breast is not mentioned in the legend of Fo-kien. The story of the Shing-moo, already related in these pages, in speaking of the lady and the lotus, corresponds so closely with the relation of our Saviour's birth, that discrepancies appear to have arisen either from the want of a written history, or a desire to conceal the theft by disfiguring the truth. If, as is supposed by some writers, the Jesuits found the worship of the Queen of Heaven, under different names but the same idea, prevailing in China when they reached it, there is another source remaining to which its entrance into the empire may be traced—and that is, to those Nestorian Christians, whose degenerated faith may have become amalgamated with the idolatries by which they long continued to be surrounded.

Shing-moo, the most frequent epithet for "Holy Mother," means, rather, "Omniscient Mother;" Poo-sa, the "All-helping Deity," would appear to be the offspring of Shing-moo. "Teen-how" signifies "Queen of Heaven;" and "Kuan-yin," the "Goddess of Mercy." All these are but synonyms for the same object, whether it be originally or partially Chinese. It should not be left unnoticed, as a further evidence that the Teen-how is not originally Chinese, but rather that it is borrowed from some Christian

sect, that, the Bhuddist priests distinctly deny that votaries are required to worship the images set up in their temples, while they refuse to remove them, but assert, that they are useful in suggesting the originals, to whom, as intercessors or mediators only, prayers are offered and beads are counted. Do the humble supplicants to the Teen-how perfectly comprehend this distinction, so that all danger of descending from the thoughts of the original to its worthless copy may be avoided, and graven images not thereby worshipped through misconception?

Besides its celebrated altar-piece, this temple abounds in extraordinary images, relics, and curiosities. In common with the other places of worship at Ting-hai, it has been presented with objects of rarity by mandarins and foreigners, and is now one of the most complete cabinets in the empire. The little figures that stand on every projection, or fill every niche, are said to represent the priests who have passed to the paradise of Bhuddists; but their deformity and grotesqueness incline the visitor to doubt this explanation. We have, 'tis true, a singular instance, in our own cathedrals, of devices carved beneath the seats in the choir stalls, which cannot be exceeded in strangeness of design. These are said to have been executed by the lay-brothers of the monastery, to satirize secretly the priestly brotherhood, whose lives were less pure than their lips declared. Siam, too, has contributed to increase the mixture of elements in the composition of worship at Ting-hai, by sending thither a beautiful white elephant. This almost rational creature is lodged in the same temple with the remarkable altar-piece, but does not receive absolute adoration, although its comforts, in every respect, are most sedulously attended to.

END OF VOL. I.

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